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ANGLO-NORMAN BOOKS
OF
COURTESY AND NURTURE

By

H. Rosamond Parsons

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ANGLO-NORMAN BOOKS OF COURTESY AND NURTURE

IF THE Normans were, as ten Brink has called them, the foremost representatives of chivalry, they certainly had good measure of instruction to fit them for the part. Among the flood of Anglo-Norman didactic literature which has come down to us, we find a number of treatises on manners for the benefit of budding chivalry; they differ from the many Continental *Arts d'aimer* in that they are mostly written for quite young boys, and the elaborate doctrines of courtly love are replaced by practical details of a page's service, mingled haphazard with moral precepts of a more general nature. Even when the pupil is considered as having emerged from pagehood and attained to the dignity of a lover, we never exchange an atmosphere of reality and common-sense for the complex artificiality of the first part of the *Roman de la Rose*, any more than we approach the literary grace and finish of that poem. The little Norman pages were instructed in no fantastic chivalry, such as bound the heroes of the romances, but in a doctrine calculated to assure their success in this world, without endangering their chances in the next.

The five Anglo-Norman treatises on Courtesy whose text is given here, have been found in eight MSS, five of which are in the Bodleian Library, two in the Library of Trinity College, Cambridge, and one in the Cambridge University Library. Four of these treatises exist only in a single version; of the fifth, commonly known as *Urbain le Courtois*, eight versions have come to light up to the present. Most of these versions differ considerably from each other, and their somewhat complicated relationship forms an interesting study. Six of them were known to Paul Meyer, and are listed by Visiting;¹ the seventh has been published by Stengel without recognizing its identity, and the eighth, a fragment, is a fresh contribution to the group.

THE MANUSCRIPTS

Bodleian Library.

1. Selden supra 74. 2nd half of the 13th century. Fol. 33d-35c contain an *Urbain* version (259 lines), published by Stengel under the title "De

¹ J. Visiting, *Anglo-Norman Language and Literature*, Oxf. 1923, No. 247, in the detailed catalogue of works.

Courtoisie" (*Zsft. für französ. Spr. und Lit.*, XIV, p. 151, 1892), where he describes the MS fully. [Vising's list no. 182.]

2. Bodley 39. The body of this MS is composed of Latin records, dating from the early 14th century, but the fly-leaves contain a fragmentary 124 lines of an *Urbain* version, which date probably from the end of the 13th century (followed by a fragment of a version of Walter of Bibbesworth's grammatical treatise).

3. Douce 210. c. 1300. Fol. 43-45 contain an *Urbain* version (164 lines). The MS is very fully described by P. Meyer in the *Bull. de la Soc. des Anc. Textes Fr.*, 1880, p. 49. [Vising's list, no. 163.]

4. Bodley 425. 14th century. Contains consecutively:

- (a) fol. 107, a poem beginning "Edwards, entendez bonement," (332 lines).
- (b) fol. 112, a poem beginning "Bon enfant doit a son lever" (89 lines).
- (c) fol. 113, in a later hand, an unfinished *Urbain* version (136 lines) mentioned by Paul Meyer in his notice of Douce 210 (see above) [Vising's list no. 146.]

5. Bodley 9. c. 1430. Contains:

- (a) fol. 55v-58r, an *Urbain* version (128 lines), also mentioned by Paul Meyer in his notice of Douce 210.
- (b) fol. 61v-67r, *L'Apprise de Nurture* (237 lines).
- (c) fol. 81v-85v, *Un Petit Traictise de Nurture* (190 lines).

This MS is beautifully written, and illuminated with flowers and leaves. From the Latin prayers it contains, it seems to have been written in a nunnery. [Vising's list no. 141.]

Cambridge University Library.

Gg.1.1. early 14th century. Fully described by Paul Meyer in *Romania*, XV, p. 283. Fol. 6c-7c contain an *Urbain* version (184 lines). [Vising's list no. 226.]

Trinity College Library, Cambridge.

1. O.1.17. 14th century. Fol. 265-266 contain an *Urbain* version (146 lines), published by P. Meyer, *Romania*, XXXII, p. 68, where he describes the MS fully. [Vising's list no. 279.]

2. B.14.40. c. 1415. Fol. 83-102 contain an *Urbain* version, with inter-linear English translation (456 lines in all). It is fully described by P. Meyer, *Romania*, XXXII, p. 45. The *Urbain* text is printed by W. A. Wright for the Roxburghe Club, 1909, as part of the treatise *Femina*. [Vising's list no. 277.]

F. Spencer published the Gg.1.1. version in *Mod. Lang. Notes*, IV, col. 101-6, with variants from Douce 210 and Bodley 9. He

knew of the existence of O.1.17 and Bodley 425, but made no use of them. P. Meyer (*Romania*, XXXII, 68) mentions another edition of the Gg.1.1. version by L. Biadene, per Nozze Crivellucci-Brunst, Pisa, 1895; I have not succeeded in tracing this.

The four poems, which it is convenient to term respectively *Edward*, *Bon Enfant*, the *Apprise* and the *Petit Traitise*, call for no further comment here. The *Urbain* versions must next be considered; they are given below in approximate chronological order, together with the letters by which they will be designated:

- S Selden supra 74. 2nd half 13th century.
- F The fragment on the fly-leaves of Bodley 39. End of the 13th century.
- D Douce 210. c. 1300.
- G Cam. Univ. Gg.1.1. Early 14th century.
- O Trin. Coll. Cam. O.1.17. 14th century.
- U Bodley 425. 14th century.
- T Trin. Coll. Cam. B.14.40.
- C Bodley 9. c. 1430.

In the first place it must be noted that the name of Urbain le Courtois is only given in *G*, which bears as a rubric, "Ici comence Urbane Curteise," while lines 3 and 4 run:

Urbane esteit il apelé,
Ki en sun tens fust amé.

However, since it has become the accepted title for the poem, there seems no reason for discarding a distinctive name. In *Romania*, XXXII, 68, Paul Meyer discusses two Latin poems entitled "*Liber Urbani*" of which we have record. One, written by Daniel Churché for Henry II, exists only in two fragments in MS Bibl. Nat. lat. 3718. The other is a poem beginning "Cum nihil utilius," described by Fabricius (*Bibliotheca latina mediae et infimae latinitatis*, I, 352, under Churché) as being Churché's *Urbanus*. In reality there is nothing in this poem to connect it with Churché, although in some of its many MSS it is called *Liber Urbani*; its accepted title is *Facetus*, and it has been wrongly attributed to Jean de Garlande. Both these poems are on manners, but, beyond a general similarity of subject, there is no resemblance between them and our French *Urbain*. The attention paid to table-manners in the *Facetus* makes it more akin to the *Apprise* and the *Petit Traitise* than to the *Urbain*. Paul Meyer decides against any

connection between the Latin and our *Urbain*, and the fresh material brought to light since his article does not invalidate this conclusion.

With the exception of *C* (the latest of the MSS), which follows *D* very closely, all the versions contain a good deal of individual matter besides their common material; this is to be expected in a poem of moral instruction for the young, which each teacher would elaborate according to his own temperament or the needs of his pupils. The divergences of order in the different versions are easily comprehensible, for the poem is by no means a consecutive whole, and no one arrangement of the subject-matter is outstandingly better than the others. It is likely, too, that the children learnt their instructions by heart, and oral tradition would work havoc with a poem of this kind, devoid of narrative or of any compelling sequence.

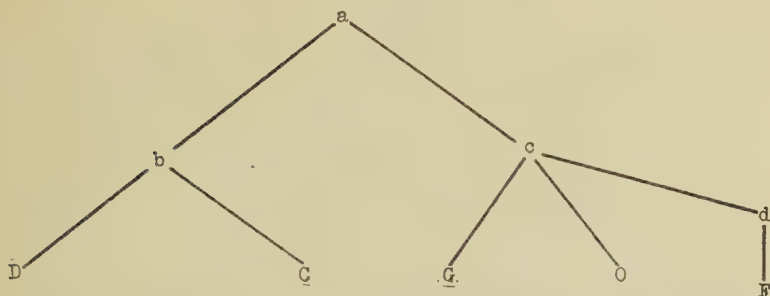
THE EARLIER AND LATER VERSIONS OF *URBAIN*

It is possible, however, to reconstruct the original *Urbain* from the confusion. On a first inspection the versions fall into two groups; *D*, *G*, *O*, and *C* draw together, while *S*, *U*, and *T* have a different common ground. The two groups are linked, firstly, by a little prologue of ten lines, which figures in all the first group and in *U*, and, secondly, by the fragment *F*, which contains subject-matter from both groups. The fragmentary state of *F*, and particularly the absence of the opening pages, are much to be regretted, for *F* represents the earliest form we have of the fresh material preferred by *S*, *U*, and *T* to the original. The difference between the two groups, henceforth called the Earlier Version and the Later Version, warrants the publishing of both.

The Earlier Version (D, G, O, C, and part of F)

This group subdivides itself again, *C* following *D* closely, while *O* and *F* are more nearly related to *G*. Thus *D* and *C* have 18 scattered lines in common which are not found in *G*, while of 31 lines in *G* and *O* or *F*, and not in *D*, 10 are in all three MSS, 12 in *G* and *O*, and 9 in *G* and *F*.

We have then arrived at the following grouping, in which the missing links in the chain are represented by small letters; there must be a large number of these, since the existing versions differ so much.



The grouping *DC, GOF*, which is supported by all the versions for the main body of the poem, breaks down utterly, however, in the prologue, the short introduction which is the distinctive feature of the *Urbain*. The versions give two forms of these few lines, differing from each other in a series of small details which, however, become important through their exact repetition in different MSS. As will be seen in the variants, the words in *DOU, longe tens* (l. 2), *enfant* (l. 5), *beau* (l. 7), are replaced in *GC* by *jadis, fiz, chier*, while l. 12, which in *D* runs *Ly home est honiz qe nest norie*, and in *O* *Honyz est ki ne est norie*, in *GC* is *Qe (C Mult) poi vaut le desnurri* (*U* omits this line). Since the beginning of *F* is lost, this MS offers us no help.

Any one of these small changes might have been made by a scribe of his own accord, but it would strain the bounds of coincidence too far, to suppose that the scribes of *G* and *C* happened to make four identical alterations in the text before them, or that *O*, which follows *G* in the main, happened to revert in four places in the prologue to the wording used by *D*. We have thus to conclude that, for the prologue, *O* followed a version similar to *D*, and *C* one similar to *G*, though for the main poem they reversed this procedure as is shown by incontrovertible evidence. There seems no satisfactory explanation of these cross-currents; perhaps the scribe had learnt the poem as a boy, and carried the opening lines in his head, while he took the main body of the text from a MS before him.

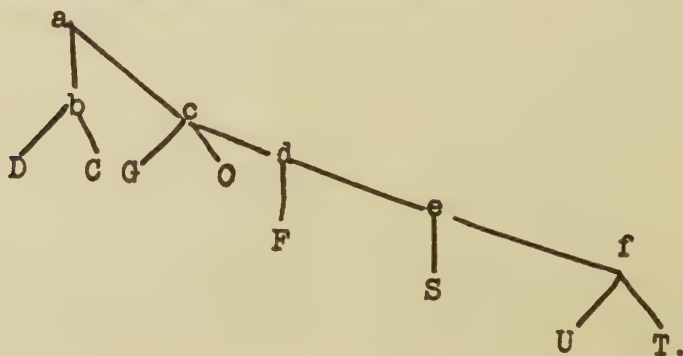
D, the earliest MS (with the doubtful exception of the fragment), seems also on the whole the best, since it contains but six lines not found elsewhere. It has therefore been taken as the basis for reconstructing the Earlier Version; that is to say, I have in the main followed its order and adopted its readings, although in 17 cases *G* or *C* has been preferred, and *D* relegated to the variants. The most reliable text would have been made up only

of lines which had cross-support from another group—*D* or *C* supported by *G*, *O* or *F*, or vice versa. Such a selection would, however, have excluded so many lines, containing so much of interest, that it has seemed preferable to work the whole of each version into the framework provided by *D*. Lines figuring in only one MS have been starred, while passages which are obviously an inferior rendering of lines in another MS, have been inserted in the variants. It should be noted that 22 lines of this poem are also found in the Later Version.

An attempt to reconstruct the original *Urbain* must have been highly conjectural, owing to the disappearance of so many of the versions, and would have necessitated an appendix of rejected material, almost as long as the poem itself. The loose construction of the poem lends itself particularly well to the amalgamation I have attempted, and the whole seems no less readable than the parts. Short of printing each version separately, there appeared to be no less cumbersome way of presenting the texts.

The Later Version (part of F, and S, U, and T)

The scribe of *F*, or his model *d*, evidently found the subject-matter of the *Urbain*, as he knew it, becoming insufficient and antiquated, and being rather more than a mere scribe, he added a fresh section of some length, whose tone, as we shall see later, differs somewhat from that of the Earlier Version. This new matter achieved some popularity, and is preserved to us in three MSS, *S*, *U* and *T*, besides the *F* fragment. Of these, *S* is the closest to *F*, since they have ten lines in common which are not found elsewhere, while *U* and *T* are nearly related, all except some forty lines of *U* being found in *T*. We may therefore set out the table of both Earlier and Later Versions as follows:



The reconstruction of the Later Version is less satisfactory than that of the Earlier, in that it lacks an ending. *F* ends with a mutilated form of the final lines of *O*, *S* and *U* break off unfinished, while *T*, a 15th century MS with an interlinear English translation, goes off long before the end into excerpts from the Distichs of Cato. We have therefore to stop abruptly with *S*, instead of ending on a pleasantly pious note, as was the mediæval custom.

The same method of reconstruction has been adopted as in the Earlier Version; taking *U* as our basis, since all but 8 lines of it is common to two or more MSS, we have worked in the other versions, *S*, *T* and *F*. The starred lines mostly represent *S*, which has many passages peculiar to itself, including some hundred lines at the end of the poem. Since *U*, though beautifully written, contains several omissions and misreadings, *S* has been preferred to it in nine cases, and *F* and *T* in one case each. The only lines we have not included are those in the latter part of *T* which are taken avowedly from the Distichs of Cato or other sources; these are dealt with fully elsewhere.

One passage of the Later Version, found also in the Earlier, calls for further comment. Eight lines of the Earlier Version (17-24), taken from *D*, disappear from all other MSS except *T*; the farthest removed from *D* in date and matter. When they do reappear in *T*, these lines are placed much further on in the poem, and are divided into two passages, separated from each other by some twenty lines. The passages run as follows:

(*D* 17) Seez deboneir et curteise
 Et ke tu saches bien parler fraunceys,
 Car molt est langage alosé
 De gentil home et mout amé.
 Ore retenez cest de moy
 O les biens que jeo mettrai,
 Si en serrez le plus sachant,
 Ore escotez, mon douce enfaunt.

(*T* 81) Frank bonere e curteys
 Et pour bien parler en fraunceys,
 Car mult est langage alosé
 De jentyll home et bien amé. . . .

(*T* 137) Et ore retenez ceo de moy
 Ovesque les bones vous mettray,
 Tout jour serrez le muz sachant,
 Le muz amé, le pluis vailant.

Since there is no other evidence to support the theory that *T* knew *b* or *D* independently, we must conclude that the *D* passage originated in *a*, and was preserved in *c*, *d*, *e* and *f*, as well as in *b*. *C*, *G* and *O* certainly did not reproduce it, but *F* may have done so, in its missing portion, while *S*, though it omits both the prologue and the passage in question, does give the couplet which in *D* stands between the two, and which occurs also in *U* and *T*, following the end of the prologue, though it is not found in MSS of the Earlier Version other than *D*. This part of the original poem was therefore known to the scribes of the Later Version; to account for the omission of our particular passage in so many MSS, we must consider its subject-matter.

It advocates the social importance of speaking French well, since that tongue is beloved of gentlefolk. Such a recommendation would be a commonplace towards the close of the 13th and beginning of the 14th centuries, when French was still firmly established as the language of the Court and good society. The other 13th and 14th century scribes may therefore have thought it superfluous to include this passage, especially as they were actually writing in French, but by the 15th century matters had changed. English had supplanted French in every sphere except that of law; the oft-quoted passage of Trevisa's commentary on Higden's *Polychronicon*, describing the substitution of English for French in school-teaching, refers to 1385. "... Even the nobility have now ceased to teach their children French" (ch. LIX).

We are therefore not surprised to find the scribe of *T*, who wrote about 1415, giving an English translation of the French, and it would be natural for him to include the passage under discussion. He seems to have thrown in the second and unimportant half of the passage in a haphazard way, since it has no particular significance in its isolated position. We are grateful to him for including it, however, since it gives a more intelligible form of the sixth line of the whole than does *D*. Against this theory we must mention the absence of the passage in *C*, which is slightly later even than *T* (c. 1430), and very much closer to *D* in its text; we can only consider it to be an accidental omission.

SOURCES

The general stock of moral ideas in these Courtesy Books seems to have been drawn largely from those widely-popular aphorisms which the Middle Ages attributed to the third-century

Dionysus Cato, and called the *Disticha Catonis*. Certain phrases of the *Urbain* strongly recall lines in the French versions of Cato, particularly in the anonymous translation published by Stengel from MS Harl. 4657, together with other versions by Elie of Winchester and Everard (*Ausgaben und Abhandlungen aus dem Gebiete der romanischen Philologie*, no. 47, 1886).

Stengel, p. 110, l. 17.	Cf. <i>Urbain</i> , Earlier Version, 31.			
" p. 110, l. 7.	"	"	"	47-8.
" p. 112, l. 75.	"	"	"	96.
" p. 114, l. 21.	"	"	"	117.
" p. 121, l. 21.	"	"	"	187.
" p. 127, l. 25.	"	"	"	209-10.
" p. 114, l. 31.	"	"	Later Version	209-10.
" p. 112, l. 99.	"	"	"	228.
" p. 140, l. 3.	"	"	Earlier Version,	95.
" p. 142, l. 69.	"	"	"	163.

In the second case, Cato's lines,

Ore beu fiz te voil aprendre,
Cum te deis de mal defendre,

even seem to explain an unintelligible corruption in *Urbain*.

Since three of these passages (E.V. 95, 96 and 163), occur only in *O* and *F*, the scribes of these MSS seem to have been more imbued with Cato than were their fellows, always excepting the scribe of *T*, whose excerpts from Cato, as well as from other sources, are numerous and avowed. He has introduced 14 Latin maxims, which he translates and expands in 66 French lines and 96 English. He quotes Cato as his authority thrice, and Solomon twice; elsewhere he says vaguely "l'autor" or "l'escripte." Six of these Latin tags are recognisable in the version of Cato's *Distichs* published by F. J. Furnivall for the E.E.T.S. (*The Minor Poems of the Vernon MS*, p. 553 seq.).

Furnivall p. 582.	Cf. <i>T</i> 245 for 2nd half of line.			
" p. 565.	"	"	"	310-11.
" p. 573.	"	"	"	330.
" p. 579.	"	"	"	367.
" p. 577.	"	"	"	383.
" p. 568.	"	"	"	277.

This MS gives Everard's French translation and an English one, but neither of these corresponds to the French and English of *T*.

Mention has already been made of three French versions of Cato published by Stengel. A translation of the third and fourth of the above quotations is to be found there, in the parallel versions of Elie of Winchester and of Everard (pp. 122 and 126 respectively).

Five more quotations occur in Bozon, *Proverbes de Bon Enseignement*:¹ strophe 2 (cf. *T* 399); strophe 3 (cf. *T* 408); strophe 6 (cf. *T* 420); strophe 9 (cf. *T* 442); strophe 12 (cf. *T* 432).

It is interesting to note that the Bozon variants which correspond most closely to both the Latin and the French of *T*, are those of the Vernon MS already mentioned in connection with Cato.

One couplet of *T* has had a varied career:

T 268 Si sapiens fore vis, sex cerva (? corr. serva) que tibi mando,
 Quid loqueris et ubi, cur, cui, de quo, quomodo, quando.

This has its French counterpart in the *Enseignements de Robert de Ho* (ed. Mary Vance Young, Paris 1901), lines 447-9, and subsequent disquisitions on each word, but Miss Young gives no source. This is to be found in St. Thomas Aquinas, who, following Aristotle, teaches that the circumstances affecting a human act are comprised under these seven heads: Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando. (Aristotle adds an eighth, namely, circa quid.) The line is not only to be found in a theological context, however, for it figures in a modern German handbook of criminal procedure² in the guise of a legal maxim, attributed to the 18th century philosopher Joachim Georg Daries, to be used in the solving of a crime. Its final stage is in English doggerel in the English adaptation of Gross:³

What was the crime, who did it, when was it done, and where,
How done, and with what motive, who in the deed did share?

Another couplet of *T* is to be found in Bozon, *Contes*,⁴ p. 18, where there is a note on its frequent appearance in didactic literature, and its existence, graven on a buttress, in a Crusader's castle in Syria:

¹ Ed. A. Chr. Thorn, Lund 1921.

² Hans Gross, *Handbuch für Untersuchungsrichter als System der Kriminalistik*, 7th edition, Leipzig, 1922.

³ J. Collyer Adam, *Criminal Investigation*, London, 1924.

⁴ Ed. Lucy Toulmin Smith and Paul Meyer, *Les Contes Moralises de Nicole Bozon*, Paris, 1889.

- T 294 Si tibi copia seu sapiencia forma que detur
Sola superbia destruit omnia si comitetur.

One quotation still awaits identification:

- T 393 Qui sit, laudatur, qui nescit, vituperatur.

Popular proverbs, on the other hand, do not seem to have been made use of; there is but one couplet,

Car beau promesse et rien doner
Se fest li fole recounforter (E.V. 115-16, L.V. 189-90).

which figures in Morawski's *Proverbes Français antérieurs au 15^e siècle* (Classiques Français du Moyen Age, 1925), where it is marked as only found in Anglo-Norman collections. There is, then, nothing to be said against Paul Meyer's dictum on the *Urbain* (*Romania*, XXXII, p. 70): "L'ouvrage est un recueil de préceptes dont aucun ne peut passer pour bien original, mais dont la rédaction et l'arrangement peuvent constituer une oeuvre personnelle."

The contrast between the tone of the Earlier and Later Versions is marked enough to show a change of ideas. The Earlier Version begins as if it were addressing quite a little boy, and its precepts are simple and redolent of the Ten Commandments. Love and serve God, and go to church (25), honour thy father and mother (31), slander no one (105). These maxims are interspersed with advice as to a page's behaviour at table, where he is to stand, to what ranks he is to kneel, and how he is to offer tankards of beer before the meal, and water afterwards. He is to kneel, too, if anyone gives him a present, and to say thank you, and moreover to remember his benefactors if he himself becomes powerful. The *Urbain* poet is less self-seeking in his counsel than the Edward writer, who says naively (and we shall see that he got it from Cato): "When someone gives you a present, do not forget to thank him prettily, and you will have things from him more often" (295-8). If he goes to school, the boy must respect his master; it is interesting to note that *F* adds "and likewise the mistress" (97).

The poet of the Earlier Version then looks ahead, warning the boy against taverns and evil company (117-20), and advising him to settle disputes amicably and legally, rather than by force (129-36). On the subject of marriage, *O* interpolates a warning against

choosing a wife either for her beauty or her learning, for such an one will be deceitful and flighty:

Mes pernez une que soit sage,
Que vous ne poise la mariage (155-6).

This may be either the result of bitter experience, or the sweeping generalisation of a moralising clerk; in any case it is not prompted by courtesy, which only allowed good qualities in a lady of nurture.

If the youth becomes rich, he must still remain modest and moderate; if wise, he is to give sincere counsel to those in need of advice (181-90). He may have to plead in the law-courts, in which case the rich will make him gifts, but he must help the poor for the love of God. He must answer according to the law, and be especially restrained in his bearing. All the poems condemn excessive gestures under all circumstances; this may perhaps be regarded as a protest of English stolidity against foreign vivacity, for in general the display of violent emotion was encouraged in the Middle Ages, witness the manner in which even hardened warriors in epic wept and swooned in their thousands. The Version ends (213-234) with a frank warning against the folly of spending your hard-earned gains on women, who will drain your purse and then cast you off. The page in question was to be fitted for town and camp as well as court and castle.

When we turn to the Later Version, we find the same exhortations to love and serve God (91), and to be humble, gentle and moderate in behaviour (15-20, 31), but the practical table-details are gone. The page is no longer a restless little boy, lounging about and scratching himself, but a perfect knight in embryo. *S*, in an interpolation (67-80) containing the only literary allusions to be found in any of the poems, utters a solemn warning against pride, for a proud youth thinks himself more valiant than Roland and Oliver, more courteous than Gawain, and fairer than Horn or Ypomedon. Where the Earlier Version talks of tavern-wenches and of a sober, plain, unlettered wife, the Later Version (97-114) commands a youth to honour great and small, but especially women, for from them come all the good things of life—prowess, honours, dignities, wealth, favours—so that he who incurs woman's hatred is indeed a fool, and will come to a bad end. The evil of boasting of one's mistress is stressed in *S* (125-30) as bringing down on one's head the hatred and disdain of every well-nurtured woman.

Here we have the all-powerful lady of chivalry, who is the mainspring of cultivated society, and whose love is an ennobling influence. We know that she had a historical origin, for during the prolonged absence of their lords on the Crusades, the châtelaines came into their own; on them devolved the governance of the estates and the defence of the castles, so that social life in general did centre much more round them. Yet their overwhelming supremacy, as portrayed, first by Provençal poets, and later by Italian and North French, was much exaggerated by the poetic imagination of the South. In the less rarefied atmosphere of the *Urbain* we find a greater sense of proportion. Ladies occupy but thirty lines of the Later Version, so that the recipient of these admonitions, though accustomed to the idea of feminine importance, is not of that company of enslaved lovers who abound in the French romances; he is far removed, for instance, from the Lancelot of the *Roman de la Charrette*, who is expected to sacrifice even knightly honour to his lady's whim. Love is presented to our Norman page as but one part of life; to Lancelot it is life itself.

The young man has next to turn his attention to the need of talking soberly (133), of getting to know the right people (143), and of completing his education by going about everywhere (149). Moreover he must love horses and arms, and know how to choose the best (157), and (notwithstanding that all good things come from women), the knight will have substantial favours to distribute, and must know how to make them appear trifling (159-60). Meat and drink, girdles and garlands, horses and lands—something must be bestowed on all ranks (165-184). When he becomes lord of the manor, he will have the right to give in marriage the wards and widowed ladies under his protection, to allot benefices to favoured clerks, and to reward his squires with escheats, or lands accruing to him through lack of heirs (175-80). After this lordly picture of future greatness, the counsellor hastens to add a warning against promising more than you can perform (185-90), despising others, however much they seem to be your inferiors (209-222), and boasting of your good deeds; let them speak for themselves (241-9).

PHONOLOGY

The usual characteristics of Anglo-Norman are all to be found, and it is unnecessary to enumerate them here. Perhaps the only rhymes worth noting are:

<i>ai:ei(<e)</i>	<i>V</i>	53	<i>cerveise:eise. 21. moy:mettrai.</i>
	<i>L</i>	290	<i>fere:crere.</i>
	<i>E</i>	115	<i>meffete:dreit.</i>
	<i>A</i>	141:4	<i>faire:pere (<pedere).</i>
	<i>P</i>	78	<i>wassail:consail</i> is of little help, as the exact value of the tonic vowel in the borrowed word <i>wassail</i> is uncertain.
<i>ai:ie</i>	<i>E</i>	299	<i>manere:detrere.</i> (If it is right to correct <i>E</i> 300 to <i>detrere</i> .)
<i>ain:in</i>	<i>E</i>	271	<i>fausin:main.</i>
<i>en:on</i>	<i>P</i>	127	<i>respondre:defendre.</i> This has no support elsewhere.
<i>i:e</i>	<i>P</i>	41	<i>petis:creez.</i>
<i>ue(<q):e(<a)</i>	<i>L</i>	163	<i>queor:doner. 238 queor; garder</i> (MS.S only).
<i>ui:i</i>	<i>A</i>	16	<i>amy:luy. 33:36 amy:luy.</i>
<i>ui:u</i>	<i>E</i>	231	<i>deduire:nurture.</i>
<i>u(<q):u(<u)</i>	<i>L</i>	248	<i>vous:ensus.</i>
	<i>A</i>	31	<i>juwe:mue. 61 lu (locum):cognu.</i>
		84	<i>conquereüre (conquerour):denorture.</i>
	<i>P</i>	149	<i>fu(focum):sentu.</i> Cf. the spellings <i>lu</i> and <i>fu</i> with <i>A</i> 4 <i>lieu</i> , and <i>A</i> 226 <i>liu</i> . Cf. also <i>V</i> 40, <i>neüe (<nuda)</i> where the first <i>e</i> is a graphy to distinguish <i>u(<u)</i> .

DECLENSION

In all the texts, the rhymes show that *s* in the nominative singular was sometimes kept but more often disregarded.

	<i>s kept</i>	<i>s not kept</i>
In <i>V</i>	3 times. (14, 119, 137.)	6 times
<i>L</i>	3 " (12, 41, 286.) (12 is same line as <i>V</i> 14.)	12 "
<i>E</i>	once (233).	4 "
<i>B</i>	not at all	7 "
<i>A</i>	3 times. (76, 88, 164.)	8 "
<i>P</i>	4 " (26, 63, 136, 177.) (177 is borrowed from <i>V</i> 119.)	not at all

The nominative plural is thrice used without *s*: *L* 318 *sage (:courage)*. *E* 25 *planté(:volunté)*. 131 *sages* (scribal *s* added) (:damage).

VERSIFICATION AND LANGUAGE

From a linguistic point of view, all the texts are comparatively uninteresting, and not worth a detailed study; any remarkable words and meanings are to be found in the Glossary. The unliterary nature of the poems, and their careless craftsmanship, make them an unsatisfactory field for close enquiry into matters of language and metre; the writers were not interested in the poetic side of their efforts, and were content with monotonous phraseology and approximate metre. Hence it would be useless to attempt any contribution, based on these texts, to the vexed question of the origins of Anglo-Norman versification.

Metre. The form of all the poems save the *Apprise* is octosyllabic couplets, but the absolute license in the use of unstressed *e* renders it difficult to make positive assertions about many of the lines. Unstressed *e* is frequently disregarded in the scansion, while on the other hand there are many cases where an octosyllabic line demands non-elision of final *e* before a vowel; as, however, 7-syllable lines abound, we cannot be sure that the poet did not elide the *e* in these cases. A good many of the over-long lines seem to have had an unimportant word interpolated by the scribe.

The *Apprise* is in strophe form, riming aabccb. Some scribe has lost sight of the fact that every 3rd line should be 6 syllables long, and many of them are longer, but a large proportion of these overgrown specimens can be reduced to their right length by the elimination of an unnecessary word such as *en*, *et*, *ensi*, *vous*, *ceo*. Even after this process, however, there still remain 13 of these lines which are too long, and 8 which are too short; this out of a total of 71 lines.

In the Later Version one rime is obviously corrupt: 181 *menestreux*(:deniers) should be *menestriers*.

The rimes in the *Petit Traicte* are particularly monotonous, roughly half being in *-ez* and a fifth in *-er*. In 4 places a rime lacks its pair: 59, 120, 159, 162.

TEXT OF THE EARLIER VERSION OF URBAIN

In establishing the text, I have divided words run together, added punctuation, capitals and apostrophes, distinguished between *j* and *i*, *u* and *v*, and expanded all contractions. Furthermore I have accented the stressed *e* sound in ambiguous cases, indicated the soft *c* by a cedilla, and added a diaeresis where it is

quite clear, from the rime or the scansion, that the two vowels were pronounced separately. Otherwise I have reproduced the MSS faithfully, making no attempt to standardize the spelling. MS *T* has some glosses which are of interest as regards 15th century spelling, but have no bearing on the establishment of the text. A fresh collation of the MSS has revealed a few errors in the two *Urbain* versions already published.

- 1 Un sage home de grant valour,
 Qe longe tens vesqui od honour,
 *(Urbane esteit il apelé,
 *Ki en sun tens fust amé),
 5 De son enfaunt se purpensa,
 Et de son bone sen ly mostra,
 Et dist: Beau fitz, ore escotez,
 Si jeo die, bien le entendez.
 Noretur vous voile aprendre
 10 Taunt come estes d'age tendre,
 Car pur veires a vous le di:
 Ly home est honiz ke n'est norie.
 Ore escotez, moun beau douce fiz,
 Coment jeo voile qe seez noriz.
 15 Je voile tot a de primoure

S follows a different version, except in lines 15 & 16, & 89-92; F omits 1-62, T 1-8. D has 4 preliminary lines: Ci comence noretur Curteisie et grant mesure Coment ly sages soun fitz aprent Poez oer apertement. G has rubric: Ici comence Urbane Curteise.

1. *U* h.e de g.
2. *GC* Qe jadis v. en h.; od honur] *O* a grant h., *U* od grant h.
- 3, 4 only found in *G*.
5. enfaunt] *GC* fiz.
6. bone sen] *OU* bien; mostra] *GCU* demoustra.
7. beau] *GC* chier; ore] *O* me.
8. die bien] *C* bien die; le] *O* sil
9. *T* Ore n.jeo v.a.; aprendre] *G* enprendre.
10. *T* A totez que sount d'a.t.; estes] *GCU* vous estes, *O* tu es.
- 11-12 not in *U*.
11. *D* Car pur verite et veir vous die, *T* Et pur verite je vous die.
12. *GC* Qe (*C* Mult) poi vaut le desnurri, *O* Honyz est ki ne e.n., *T* Hony est il qe n'e.n.
- 13-30 not in *GC*.
13. beau douce] *TOU* chier.
14. *O* C.v.; *U* C.v. qe vous s.n.
- 15-30 not in *O*.
15. *U* Ceo v.t.a. p., *T* J.v.t.al p., *S* Il covent al p.

- Que tu seez sages et pleyn de douçour;
 Seez deboneir et curteise,
 Et ke tu saches bien parler fraunceys,
 Car molt est langage alosé
 20 De gentil home et mout amé.
 Ore retenez cest de moy
 O les biens que jeo mettrai,
 Si en serrez le plus sachaunt.
 Ore escotez, moun douce enfaunt:
 25 *Vous devez amer le Dieu pussaunt;
 *Tenez la ley et soun comaunde.
 *Voluntiers alez a mouster,
 *Si escotés le Dieu mester,
 *Car de la servise Dieu oyr
 30 *Ne poet nule male avenir.
 Piere et mere honorés
 Et bele grace en averés,
 Bone saunté et longe vie;
 De ceo, chere fiz, ne faudrez mye.
 35 Beau fiz, vos devez esteer
 Devaunt toun seignor a manger,
 Et par ta bone volonté
 Vous serrez deschaproné.
 A pilere ne devez apoer,
 40 Ne ta neüe chare grater,

16. *US* *Qe* vous soietz, *T* *Qe* soiez; sages et] *UT* humble et, *S* omits. *U* henceforth follows different version. *T* separates 17-20 & 21-24, & places them later.

17. *T* Frank bonere et c.

18. *T* Et pour bien p.en f.

20. mout] *T* bien.

21. *T* Et ore.

22-4. *T* Ovesque le bonez vous mettray Tout jour serrez le muz s. Le muz ame le pluis vailaunt.

25-30 only in *D*, but preferable to shorter versions in *GC* & *O*: *GC* Al primer tuit avise (*C* Ore a la primer aprise) Servez dieu et sente eglise, *O* Al primer tut a devise Amez deu et sent eglise.

31-112. *T* follows different version.

32. bele] *O* bone; en] *G* Vous.

34. D.c.ch.f.] *GC* D.c. vous, *O* De cestes choses; faudrez] *G* faudras.

35. *GO* Li bon enfant deite.

36. toun] *GO* son.

37 & 8 not in *O*, *G* puts them after 42

38. serrez] *G* esterez.

39. *G* Il ne deit a p. ne a., *O* Il ne se deit point a.; apoer] *C* acuter.

40. ta] *G* sa; neue] *D* neu; *O* Ne nul membre doit g.

- Ne rier ne reschiner,
 Ne a nuly moker.
 Taunt comè vostre seignor beit
 Genuler devez de droit,
 45 E a ta dame ensement,
 Car ceo a nurture apent.
 De servise devés aprendre,
 Que tu sachez toy defendre
 A mangere devaunt la gent
 50 Bien e curtoisement.
 *Quant bone gent sunt assiz,
 *Et de pain avez mis,
 *Mettez hannapes de cerverse
 *Pur fere la gent bien a eise,
 55 *E puis potage tout après,
 *En poursewaunt, autre mes.
 Od dulce semblaunt et beale chiere,
 Come apent a la manere,
 Vos en irrez tot entour,
 60 Come apent a toun labour.
 Les hostez devetz soulacer
 Et bealement les honorer;
 Si ceo seit après manger
 Et del eawe devez doner,
 65 A baroun ou chivalere

41. *C* Ne rire ne devetz ne r., *O* Et nul home doit eschuer; *G* richinel.

42. *O* Ne nuly ne doit m.; *G* amoker.

43-6 *not in O*, *G* puts them after 68.

43. *C* A taunt.

44. Genuler]*GC* Engenuler.

45. *G* A ta d. tuit e.

46. *G* Cum a n.a.

47. devez aprendre]*G* d. enprendre, *C* d. vous a., *O* deit a.

48. *O* Si il voille bien entendre; tu]*GC* vous.

49-70 *not in O*.

50. *G* Cum a nurreture apent.

51-6 *only in G*.

57-8 *not in D*, *G* reverses their order & puts them before 61.

57. Od dulce]*G* Donnez.

58. *G* Curteisement en toute m.

59. Vos]*G* Puis.

61-2 *not in D*. *G* Pur les homes s. Et b.conforter. *F* puts 63-8 after 114.

63. *G* Si s., *D* Si i s., *F* (*mutilated*) Beau fiz si (*rest illegible*).

64. *D* Del e.; *F* del ewe d

65. ou]*GC* ou a; *F* baroun u. . . .

- Vous devez engenulere,
 A chapelayn ou a persone,
 Car ceo a nurture condoune.
 De langage apernez,
 70 Que entendre le savez
 Et parler apertement,
 Come a nurture apent.
 Si langage ne savez
 Ne aprendre ne volez,
 75 L'em porra parler de vous
 Grant male et deshonnours.
 Si l'em vous doin petit ou grant
 Taunt come vous estes enfaunt,
 En genulaunt le pernez
 80 Et belement ly merciez.
 Pensez de vous bienfesours,
 Si les rendez en honours;
 Quanque vous soiez de poer
 Vous le devetz remembrer.
 85 Si vous aletz en chiminaunt
 Et vos encountrez petit ou grant,
 Toste ta bouche overez

66. *F* A luy devez genoy. . . .

67-8 *not in OG*. *F* has 2 illegible lines.

67. chapelayn]*D* chevaler.

68. *C* Et ceo nature c.

69-85 *not in F*.

69. apernez]*G* enpernez.

70. *G* Que bien e.; savez]*GC* sachez.

71. *G* E bien p. devant la gent, *O* E de langage ensement; parler]*C* parles.

73-6 *not in O*.

73. *G* Car si.

75. *G* L'em p. dire devant vos. *G* puts 77-84 after 94.

77. *C* Si ben v.

78. enfaunt]*G* petit e., *O* joe ne e.

79. pernez]*GO* receviez.

80. belement]*O* doucement; ly]*C* lour.

81-4 *not in O*.

82. *G* Et le r.par amurs; les]*C* lour.

83. *GC* Quaunt vous estes de p.

84. *D* Vous li d. mercier, *G* Jeo vous prie bele fiz chier.

85. *O* Et si.

86. *F* begins here, mutilated; *G* Si countrez, *O* Et enc., *F* Et vus encontrez petit . . . (rest missing).

87. *G* Soit ta b., *O* Voluntiers lui saluez, *F* Ta bouche mainten . . . ; overez]
C en o.

- Et belement li saluez.
 Si vous en alez coy avaunt
 90 E ne responez meynテナant,
 L'em vous dirra deshonnours
 Et que vous estez dedeignours,
 E ke vous estez maunori;
 De ceo pensez, jeo vous pri.
 95 Si les escoles volez haunter,
 Vostre maistre devez duter,
 *Et a la mestrés ensement,
 *L'un et l'autres sur apent;
 *Et si vous savez voster lesçoun
 100 *Avant ke tun compaignoun,
 *Voluntiers lui apernez
 *Et belement a lui parlez,
 *Et ceo vous doint nurretute,
 *Curteisie et mesure.
 105 Ne seez pas medisaunt
 A home, a femme ne a enfaunt.
 Et vous gardez bien touzjours
 Que vous ne responez a rebours.
 Noveles avaunt ne portez
 110 Si avower ne les poez,
 Car l'em vous dirra deshonnour,
 Qe vous estes fort mentour.
 A nuly ne promettez

88. *O* Et b. a lui parlez, *F* E doucement le. . . .

89. *F* Car si vus alez surde . . . ; en]C vous, *OG* omit; coy]OG cum surd.

90. *O* Et ne diez tant ne quant, *F* E ne seyez mots s. . . .

91. *D* Lem porra toust parler de vous, *O* Om dirra delez vous, *F* Tenuz serrez d. . . .

92. *DGO* Ke; *F* Vileyns verbal . . . ; dedeignours]*D* mout deynous

93-4 not in *O*. *F* Saluez la been . . . Cum a lour. . . . *F* puts 95-104 after 122

95-104 not in *DCG*.

95. *F* Si a les e. pensez a . . . (rest illegible).

97-8 only in *F*.

99-104 only in *O*; *F* has 4 almost illegible lines.

105. *F* E ne seyez . . . ; *G* maldisaunt.

106. *C* A h.f.ne e., *F* A home nee . . . ; a f.]*G* ne a f.

107-12 not in *OF*.

107. *CG* Ne de nul rien (*G* Ne a nuly) dedeignous.

108. *C* Ne res. a r., *G* Ceo vous prie pur vos honurs.

109-12 not in *G*.

110. ne les p.]*C* nes pores.

113-16 not in *O*, *G* puts them after 190.

113. *F* Ne vers . . . , *ST* E pur (*T* Pur) dieu gardez vous ent bien (*T* vous bien).

- 115 La chose qe vous ne avez,
 Car beau promesse et rien doner
 Se fest li fole recounforter.
 Fues puteynes et hasardrie
 Et la taverne de vynetrie,
 Car ki est holers e taverners,
 120 Toust avera gasté ses deners.
 Od bone gent sovent alez
 Et les mauveis fuir devez.
 Si acune amy en avez,
 De ceo vous bien avisez;
 125 Ja por vostre fou delite
 A li ne facez nule despite.
 Toun amy devetz bien amer
 Et toutdiz luy honorer.
 Si nule home a vous trespace
 130 Ou de fait ou de manace,
 Le maunde toust par bone gent
 Ke il vous face amendement.
 Vos ne prendrez la venjaunce

114. *F* Ne beau par . . . , *S* Ke vous ne promettez rien, *T* Ne promettez nulle rien. *After* 114 *T* adds Sur esperance dautry Par venture nest preste a luy.

115-16 *not in F*.

115. *S* Si vous nel voilletz d., *T* Qar mult promittre et peu d.; rien] *C* poi.

116. *GC* Fait, *T* Ceo f., *S* Kar ceo f.; recounforter] *GS* cunforter, *T* mult conforter. *T* henceforth follows different version; *O* puts 117-18 & 121-2 after 158.

117. *F* Fuez pucels et hasar. . . .

118. *FG* E tute (*G* Et autre) fol compeyngnie; de vynetrie] *O* ne hauntez mie.

119-20 *not in OF*.

119. *G* Celui qi.

121-2 *not in DCG*. *F* Mes od le gens alez E de m. vous r. . . . *F* has 2 illegible lines.

123-54 *not in F*. *G* puts 123-36 after 170, & *O* after 168.

123. acune] *G* nul, *O* vous une; en avez] *G* a. conquis, *O* avez.

124. *O* De une chose vous porpensez; vous bien avisez] *C* b.v.a., *G* soiez bien appris.

125. *GCO* Que ja.

127-32 *not in O*, which substitutes 8 lines: E si enemi en avez Bien avisie soiez Se il tence vers vous Ceo vous pri par amours A lui ne devez respouns doner Mes la place devez fuer Si vous responez le jugelour Le pys averez a chief de tour.

127. bien amer] *D* touzjours a., *G* amer.

128. *D* Et t.h., *G* Parfitement en vostre quer.

129. nule home] *G* nulli, *C* ascun; a vous] *G* vous ad.

130. *D* De dite de fete ou m., *G* En defet ou en m.

131. *G* Lui envoiez par, *C* Lui m.par.

132. vous face a.] *G* face la a., *C* en face la.

133. *GO* De lui ne prenez; la v.] *G* nule v., *O* ja v.

- 135 De espeye ne de launce,
 Mais autrement purrez conquere
 Amendement par lay de terre
 Ne seez pas trope hastifs,
 Ceo vous prie, moun chere fiz.
 Fole hastivesce mout poy vaut
 140 De simple home ou de haut,
 Car cely que poet bien soeffrir
 Sovent avera son pleyser.
 Si riche homme devenetz,
 Belement vous portés;
 145 Ne vos portez ja trop baud,
 Ne trope simple, ne trop haut,
 Mes vous portez menement,
 Cum a mesure appent.
 Si femme volez esposer,
 150 Pensez de cei, mon filz chier;
 *Pernez nule por sa beauté
 *Ne nule ke soit en livre lettrié,
 *Car sovent sunt decevables
 *Et relement sunt estables,—
 155 Mes pernez une que soit sage,
 Ke vous ne poise la mariage.
 Ta femme demeine amerez
 Et nule autre desirer devez.

134. *G* Ne de e., *D* De cotel de e.

135. Mais a.]*D* Hastivement, *O* Car autre foiz; purrez]*DG* devez, *O* poez.

136. Amendement]*GO* Vostre dreit.

137–142 *not in GO*.

138. Ceo]*C* Je.

139. hastivesce]*C* hardiesse.

141. *C* Celui qui purra b.s.

143–208 *not in C*; *O* puts 143–158 between 106 & 117.

143. *D* Entre riches et menes.

144. *O* De une chose vous porpensez; portés]*G* enportetz.

145. *G* omits ja.

147. portez m.]*G* enportez belement, *O* p. ouvelement.

148. mesure]*G* vostre honur, *O* nurreture.

149–170 *not in DC*. *G* puts 145–50 & 155–70 after 180.

150. *G* De ceo devez aviser.

151–4 *only in O*.

155. *G* Pernez une femme s., *F* . . . une femme s.

156. *O* ne i poise; *F* . . . peysez la m.

157–8 *not in F*.

157. amerez]*G* bien amez.

158. *G* E autri femme ne desirrez.

- 160 Si vous enfaunz engendrez,
 Bone mesteres les enpernez,
 Qe il puissent par lëauté
 Lur vie defendre de poverté.
 Si pourez home devenez,
 Ja trop dolent ne soiez,
- 165 Car Jesu Crist omnipotent
 Cescours maund a toute gent
 Qi unt a lui bon esperance:
 Ensewrs les fet sanz dotance.
 *Pur ceo devez Dieus prier
- 170 *E la grace mercier.
 Ne seez pas trope orgelous,
 Vos prie, chere fiz, per amours;
 Orgule regne un poy adés,
 E grant hount vient après.
- 175 *A autri table ne parlez trop,
 *Qe tu ne soiez tenu pur sot,
 *E autri table ne blamez,
 *Ne la viaunde qe vous mangez,
 *Mes volunters le pernez
- 180 *Manger e beivre qe vous trovez.
 Si sage home devenez,
 De ceo vos bien avisez:
 Si nulli devez conseiller
 Qui ad a vous grant mester,
- 185 Lui conseillez solum la ley,

159-162 *not in O.*

159. *F* unz engendrez.

160. *F* ter lour apernez.

161. *F* en leaute.

162. *F* ender de poverte.

163-190 *not in F.*

164. *O* Trop esmaer vous ne devez.

166. *O* Fait sucours a t.g.

167-8. *O* Ke en lui bien se affie Succurs fait et bone aye.

169-70 *only in G.*

171-74 *not in O.*

172. *G* Ceo vous prie pur vos honurs.

174. vient]*G* avient.

175-180 *only in G.*

182. *O* Chier filz de ceo pensez; bien avisez]*G* envisez.

183. *D* Ke acun d.c., *O* Si nul conseil devez doner.

184. *O* A celui ke de vos ad m.

185. conseillez]*D* c. bien.

- E ly diez la droit fey.
 Ne li blaunde, jeo vous defent,
 Ja pur or ne pur argent,
 Mes ly diez la droit verité,
 190 Que puy après vous sache gré.
 E si plaidour devenez,
 De ceste chose garni seiez.
 Si vous seez en assise,
 Ou en court ou en justise,
 195 Si l'em counte ver tei,
 Respondez bien solum la ley;
 Saunz manace u serement
 Devez counter devant la gent.
 Mein en autre ne ferrez
 200 Taunt cum vous od la gent parlez.
 De li riche receverez douns;
 Les povirs aidez pour Dieu amurs.
 *De ceo ke ai a vous counté
 *Vous turnera a grant bounté
 205 *Si vous le voillez retener;
 *Sachez por voir, mon filz cher.
 *De une chose vous dirrai;
 *Uncore entendez a moi.
 Les biens qe vous porchacez,
 210 Sagement le despandez,
 Hors de fole compaignie,
 Beau fiz, et ceo vou prie.

188. *D* Pur or.

189. *O* Lui diez; *G* omits droit.

190. puy après] *GO* autre fiez.

191-208 *not in DC*.

191. *F* . . . aydour devenez.

192. *O* Bien avise vous s., *F* . . . ensi apernez.

193-4 *not in O*. *F* . . . assise, . . . aunt justise.

195. *F* . . . vers toy.

196. *O* R. beal par bon l., *F* . . . la laye. *O* puts 197-8 after 199-200.

197. *G* S.m.et arnement, *F* . . . serment.

198. *F* . . . gent.

199. *O* Piez ne mains devez mover, *F* . . . mains. . . .

200. *O* T.c. devez as genz parler, *F* . . . parlez.

201-2 *not in O*. *F* . . . rez ies . . . , . . . eydez pour dieux. . . .

203-8 *only in O*.

209. *F* . . . qe vus porchacez, *O* Des biens ke vous avez avant conquis.

210. *G* S.d., *C* S. les d., *F* . . . les espandez, *O* Porpensez vous en tun avis.

211. *F* . . . fole compaignie, *O* Les despandre en dreiture.

212. *G* Chier f. ceo v.p., *C* Beau dulce f. jeo v.p., *F* . . . vus surd vileynie.

O Je vous prie et en mesure.

- Car nous veoms mult sovent
 Une grant partie de fole gent,
 215 Ke vendent tere et tenement
 Et altre chose qe a ceo pent,
 Lour eritage tot enters,
 E mettent tot en deners;
 Et ro bent ceo beau damoyseles
 220 Que sount en chambre si beales,
 Et achatent lour viaundes,
 Figes e resyns e almandes,
 Bone vyn, chapouns et owes;
 Puy après eles fount lour mowes,
 225 Et mokent cele despandour
 Ke lour fist si grant honour.
 *Quant il ne puit plus durer
 *Ne despender a lur voler,
 *Si lui fra tost un despit;
 230 *Un autre vendra en son lit.
 Car taunt come la bourse poet dorer
 Amour de femme poez aver,
 Et quant la bourse par defaute se close,
 De femme ne avezers fors un glose.

213 *not in OF.* GC Nous; mult]G m. ore, C ore m.

214. G Qe une p., C Une p., O Ne vous medlez od f.g., F . . . veez qe mult
de gents.

215. G Vendunt, F . . . ndunt teres et tenement.

216-18 *not in O*, 216 *not in F.* A ceo pent]G apent, C i apent.

217-18 *reversed in C.G* Les heritages; F . . . eritage.a. . . .

218. D Mettent t.en diners, F . . . ttunt . . . ; tot]C toust.

219. GC E r. les d., O E roflent les d., F . . . unt cele damoyseles.

220. en chambre si b.]D si avenaunz e b., C avenauntes e b.; F . . . ount en
chambre bels.

221-6 *illegible in F.*

221. G Et chatunt, C Ils a.; O Il a. riches v.

222. O Figes rys et alemandes, DC Tot apres lour demandes.

223. O Bone servoise e bon vins; chapouns e]G et graces.

224. C Et puis; G Et p.a. funt; O Riches oisels et graces gelins.

225. O Et al drein m. le d.; cele]G li, C le.

226. fist]O ad fet; si grant]GC tel, O tant.

227-30 *only in O.*

231-4 *not in C.*

231 *illegible in F.*

231. GO Taunt. F has 232-6 *unmutilated.*

233. F Mes la b.; par defaute se close]G si est c., O soit enclose, F deveynt c.

234. ne avezers fors]G avezers, O ne a., F nen a.; un glose]O autre chose. *After*
234 F puts 239-40, & puts 235-8 & 241-4 *after L.V. 222.*

- 235 Por ceo garnez vos compaignouns
 Ke vous avez envirouns,
 Ke il poent le melz faire
 Et de lur folies retraire.
 De ceo seez bien garny,
 240 Beau douce fiz, jeo vos prie,
 Et issi menez vostre vie
 Ke vos amez le filz Marie.
 Ore Dieux nous doint issi overir
 Que fere pussom soun douce pleyser. Amen.

235-8 *not in DCG.*

235-6. *F* Si apernez v.c. Qe vus seient en viru. . . .

237-8. *F* Si qil pussent le meuz . . . , Et de foluy eus retrere; folies]O foiles.

239-40 *not in O; F puts them after 234.*

240. *G* Chier f.; *F* Nul pru en averez ceo vous plevie.

241-2 *not in DCG.* *F* Issinke demenez vostre . . . Qe vus eyme le fyz ma. . . .

243-4. *C* Dieu vous donne issi o. Que faces soen p., *G* Plus ore a vous ne dirrai
 Mes a dieu vous commanderai, *O* Plus ne dirrai maintenant Chier filz a deu vous
 comant, *F* Plus ne vus die mes s . . . Beau filz a dieu vus com. . . .

TEXT OF THE LATER VERSION OF URBAIN

- 1 Un sage homme et de graunt valour,
 Qe long temps vesquit od graunt honour,
 De son enfant se purpensa
 Et de son bien li demonstra,
 5 Et dit: Beau fitz, ore escutez,
 Si jeo dye, bien l'entendez.
 Nurtur vous voil aprendre
 Taunt come vous estez de age tendre,
 Et pour verité, je vous di,
 10 Hony est il qe n'est norry.
 Ore escutez, mon cher fitz,
 Coment voil qe vous seez nurrys.

U is headed Ces sont les curtesyes qeux le sage homme aprent son fitz. *S omits*
 1-14, *but substitutes* Qui veolt oir une partie De sens e de curteisie Ore entende a
 ma parole Lessoun lui durai de bon escole. *F omits* 1-20, *T* 1-6.

1. *D* h. de g.v.

2. *D omits* grant.

4. *D* Et de son bone sen ly mostra.

6. *U* l'entendez.

7. *T* Ore n. jeo v.a.

8. *D omits* vous; *T* A totez qe sount da.t.

9-10 *not in U.D* Car pur v. e veir vous d. Ly home est h. qe ne.n.

11. cher]D beau douce.

12. *DT* C. jeo voile qe s.n.

- 15 Seez franke et deboner,
 Saunz mesdit et saunz mesfere.
 Jeo voile tout al primour
 Qe soiez humble et plein de doulçor;
 De beale portour entre la gent,
 Nent trop haut, mes menement.
 20 Par taunt serrez le meuch praisé
 Et de sage gent appellé.
 De yvresse, beau fiz, vous gardez,
 Car quainte home, ceo sachez,
 S'yl ad nul vice en corps,
 Demayntenaunt le jettra hors,
 25 Mes de ceo ne pensunt pas plusours;
 Mes si vus desiderez vus honours,
 Veez touz jours qe seez sage
 Et qe vous ne facez houtrage
 A nulle homme q'est vivant,
 30 Ne vers femme ne vers enfant.
 Et quant tu serras entre la gent,
 Gardez ta lange sagement.
 Si vous avez acheson
 De moustrer avaunt vostre reson,
 35 Curteys et brief soit tun langage;
 Le meuch serrez oy de le sage.
 Et quant vous voillez parlere

13-14 *not in D. T puts them after 16.*

13. *T S. ensy f. et bonere.*

15. *Jeo voile tout*] *U* *Ceo v.t., S Il covent; al p.]U a p., D a de p.*

16. *US* *Qe vous soiez, D Que tu s.; humble et*] *D sages et, S omits.*

17-20 *not in S, which substitutes E de grant deboneretez Sur tute rien vous engardetz.*

17-48 *not in D.*

17. *entre*] *U entour; T Et de b.p. entre le g.*

18. *T Ne t.*

19-20. *T De totez gentz serrez le plus ame E sages serres alose.*

21-6 *not in UT. S De iv. ceo vous pri Quant home ivre sachez de fi Ad nulé male v. en c. Meintenaunt le launcera h. Et ceo re quident mie les fous plusors Mes si vous voletz aver amours. After 26 S puts 57-62 & 67-82; 27-90 not in F.*

27. *S Apres estut qe, T Toutzjours vous prie qe.*

28. *S Qe ja ne f. outrage, T Et qe v.n.f. nullez outragez.*

29-38 *not in S.*

29. *U Vers veil homme ne enfaunt.*

30 *not in U; femme*] *T enfemme.*

31. *tu s.]T vous serrez; la*] *T le.*

32. *ta*] *T vostre.*

33-7. *T Et sy a. ascun enchesoun Pour demoustrer v. r. Court et b. s. vostre l. Et le muz s. ame du s. Et quant voilez p. S puts 39-46 after 293.*

- Et vostre resoun demoustrere,
 Ou si vous soiez aresonee
 40 De june homme ou de eyné,
 L'entendez bien, ne soiez hastifs,
 Et quant sont passez touz lour disse,
 En my le frount les regardez.
 Vous peez ne voz meyns ne crouellez,
 45 Mes sagement et sanz mesdist
 Respounez a touz lour dist.
 Et fauseté et fause gent
 Sur tout rien vous defent.
 Seez deboneir e curteise,
 50 Et ke tu saches bien parler fraunceys,
 Car molt est langage alosé
 De gentil home, et mout amé.
 Ore retenez cest de moy:
 Ovesqe les bonez vous mettray,
 55 Tout jour serrez le muz sachant,
 Le muz amé, le pluis vailant.
 *[A] verité pensetz tous jours,
 *Et léal soietz en bon amurs,
 *Treez tousjours a franchise.
 60 *Jeo ne vous defend pas quointise,
 Mes jamés, a vostre voil,

39. *S* Et quant v., *T* Et si v.; soiez a.] *S* estes enresone.

40. *S* Del plus j. ou del e.

41. *T* Luy e.; *S* Gardez le en milu son vis.

42. sont] *ST* serrount; touz lour] *S* ses.

43. *T* En my lour f. r. ly, *S* Dunc rēponetz si sagement.

44. ne voz] *T* et; *S* Ke vous re blame nule gent. *S* adds Vos pietz vos mains tant ne quant Ja ne movetz en parlaunt.

45-6. *S* Mes de la lange soulement R. e ceo brevement. *T* adds Pour dieu amour soiez bonere E cointez et sages pour bien faire Et de beale affaitement Pour bien acoynter ove le gent Ne soiez pas dissafaites Jeo voile qe soiez affaites.

47-8 not in *S*. *T* puts them after 52.

47. *T* Fauxcete.

48. vous] *T* jeo vous.

49-56 not in *US*.

49-50. *T* Frank bonere e c. Et pour bien p. en f.

52. mout] *T* bien. *T* puts 53-6 between 98 & 99.

53. *T* Et ore.

54-6. *D* O les biens que jeo m. Si en serrez le plus s. Ore escotez moun douce enfaunt. *D* henceforth follows different version to 188.

57-60 only in *S*.

61-2 reversed in *U*.

61. *U* James, *T* Ne j.

- Ne vous lessetz veintre orgoil,
 Kar ceo est la surtz de touz maus
 Et chef de pecché criminaus,
 65 Et ceo est le peché qe fet la gent
 Purrir et finer malement.
 *Cil q'est orgoillous,
 *Il quide tantost crestre tous,
 *Qe unkes certes Rolland
 70 *Ne valut de la meité taund
 *Cum il fait, a soun quider,
 *E si ne vault mie Oliver,
 *E plus quide estre curteis
 *Ke Wawain, li niez li reis,
 75 *Ke unke ne fist vilainie,
 *Certes, ceo dit, en sa vie.
 *E plus quide estre beaus
 *Qe ne fust Horn le juvenceaux,
 *Ou Ypomedes esteit,
 80 *Ke tute beauté aveit.
 *Lessetz cele vice ester,
 *Si apernetz de vous humilier.
 *Unquore vous prie sur tout rien
 *Qe de pecché vous gardez bien,
 85 Et totes choses qe fere devez,
 Premierment vous purpensez
 A quel chef vous puissez trere;
 S'il est bone, bien est a fere,
 S'il est mauveys, si laissez,
 90 Et pour meutz fere vous purpensez.
 Seez touzdis bone cristien;
 Amez Dieu sur tote rien,

62. *T* Ne avez en cuer ascun o.

63-6 *not in S.*

65. *T* Cest.

66. *T* Morer et f. *After 66 T puts 149-50, then 153-4, then 225-6.*

67-82 *only in S.*

83-4 *only in T.*

85. *S* Mes de tute rien que f.d., *T* Et en chescun rien qe comencez.

86. *T* De la fyn tout foitz purpensez.

87-90 *not in T.*

87. puissetz]*S* purretz.

89-90. *S* Sil est mal si le lessetz Si freetz qe pruz et qe senetz.

91. *T* Et a.; touz dis]*ST* tut jour, *F* tenuz.

92. *F* Et a.

- 95 *E vostre preome, cume vous,
 *Tut soit il busoignous,
 Et si ametz saint, eglise
 Lëaument e le servise.
 A tute gent fetes honours,
 Si bien a meyndres cum a seygnours,
 Et a femmes nomement,
 100 Kar ceo est del mound afaitement
 Ke l'em prent plus a gree
 E plus i est alosé;
 Car d'eles venent les pruesces,
 Les grauns honours et lez hautesces,
 105 Les biens, les joyes, tout a une mot;
 Dount me est avise q'il est sote
 Ki d'eles se fet hayr;
 Ja ne verrez bien finer.
 *Pour quele chose jeo vous prie
 110 *Qe a bone femme soiez amy,
 Et sanz folye et sanz pecché
 Amez le bien sanz fauxceté.
 *Si voil, qe vous ametz par amurs,

93-4 *only in S.*

95-6 *not in UF.*

95. *T* Dote dieu e s.e.

96. *T* Amez luy byen et soun s.

97-8 *reversed in UST.*

97. *F* Et puis a t.

98. *UST* Le meuz vous avendra a touzjours (*S omits a*). *T adds* Et vous covient destre amable Vers tout gent et compaignable De beal porte vers chescun homme De beal semblant ceo est la somme Et as femmes faitez honours En vostre vie a toutz jours.

99. femmes] *T* femme.

100. *T* Quele est ensigne d'a.; del mound a.] *S* grant enseignement, *F* un faytement.

101-2 *not in T.*

101. *S* Dieu le prendra bien a gree; l'em] *F* le mond.

102. *S* Et il nous ert bien alouue, *F* Com plus vus ert aloye. *After 102 F puts*

143-4, & *omits 103-132.*

103. d'eles venent] *S* de femmes vient, *T* deux v.; pruesces] *U* prues.

104. *ST* Les ho. et les ha. (*T* hautissez).

105. *T* Les b. e les j. tout a un.

106. *S* Dunc; est] *S* fet cum; sot] *T* soun[?].

107. d'eles] *T* deux, *S* de eles.

108. *T* Jammez ne luy v. b. chevir; finer] *S* achevir.

109-10 *only in T.*

111-12 *not in S.*

111. *U* Que ceo est f. ou grant p.

113-14 *only in S.* *S puts 113-18 & 123-30 after 162.*

- 115 *Ke vous en serretz le plus prus.
 Plus ameretz les curtaisies,
 Et lerretz les vilainies;
 Plus ameretz les nectetetz,
 Les ordures enchiveretz.
 120 Mes de une rien vous gardez,
 Ke ja en femme ne affiez
 Pur sa valour ne pur son pris,
 Saunz counsail de voz amys.
 Veez qe en vostre vie
 Ne vous avauntez de vostre amye.
 125 *Kar si porretz vous saun faille
 *Perdre les eofs e la maille.
 *E tutes les gentils femmes del mond
 *A tousjours mes vous harrond,
 *Eschiveront vostre compaignie
 130 *Pur cele soule vilainie.
 *Ametz sen e lëauté,
 *Eschiwetz folies e pecché,
 E si ne parletz mie trop,
 Ke janglour tient home a sot;
 135 Mes quant vous voillez parlere
 Et vostre resoun demoustrere,
 Veiez q'il soit resoun,
 Saunz mesdit et saunz tensoun,
 Issi en serretz plus duté
 140 Et pur sage alosee,

115-18 *not in T*; *U puts 117-18 before 115 & omits 116.*

115. *U* Et pus a.

117. *U* Et pus a.

118. *U* E les o. eschueriez.

119-22 *not in S.*

119. rien]*T* chose; vous]*T* v. bien.

120. *T* Jammes en f. en affiez.

122. *T* S. bon c.

123. *S* Mes gardez qen, *T* Et jammez en.

125-132 *only in S, which puts 131-156 after 108.*

133-4 *not in UT.*

133-4. *F* Mes surment neni trop Car j. t. h. sots.

135-8 *not in F.*

135. *UT* Et quant; voillez]*S* vodret.

137. *U* Gardez quil ert r.; soit r.]*S* i eit vive r.

138. *T* S. m. e t. *T* adds Portez vous bien entre la gent Et toutfoitez menement.

139-48 *not in T.*

139. *F* E si s.; *U* Si s. le meuch ame.

140. *S* Plus ame e plus preisé, *F* Que si vos trop sovent parlez.

- *Kar si tute jour jangletz,
 *Dunc serretz plus aviletz.
 Aquayntez vous a bones gent
 Et parlez curtesyment.
 145 *Servetz les petitz e les grantz
 *Et apernetz les nounsachantz.
 *Et sur tute rien vous en pri
 *Ke vous ne mesdietz nulli.
 Aletz partout entre la gent,
 150 Si orrez de plusours afaitement,
 Kar jammés, jeo vous affiye,
 Ne serrez autrement nurrie.
 Seez de bele conteinment
 Si vous portetz meienement,
 155 Nent trop haut, ne trop baas,
 Qe nul se puisse fere de vous gas.
 Amez les armes et les chivaus,
 Si les averez bones et beaus,
 Si les donez autresi vilement
 160 Come ils vaussissent nient.
 Mes si tere devetz doner,
 Pensetz bien de l'empleer.
 *Ore mettez cest en vostre queor,

141-2 *only in S.*

143-4 *not in U.*

144. *S* Et p. deboneirement.

145-8 *only in S.*

149. *F* Alez sa et la qurante, *T* Et a. toutfoitz e. le g.; entre! *U* entour.

150. *F* Pur tudis estre apernaunte, *T* Pour oyer et aprendre faytement; de p. a.] *S* p. enseignement.

151-2 *not in T.*

151. jeo] *S* Ceo bien, *F* ceo.

152. autrement nurrie] *S* dune court bien n., *F* en un lu bien . . . (*last word illegible*).

153-64 *not in F, which has 2 illegible lines.*

153. *T* Et s.

154. *T* Et p. v. m., *U* Ou que tu vas entour la gent.

155. *ST* Ne trop.

156. *S* Qe n. ne pusse f. sa g., *TQ* e lem ne face de v. g. *After 156 S puts 223-41.*

157. *T* Amez armez et c.; *S* A. les chiens et les oisaux.

158. *ST* Et si (*T* Si) vous les avetz.

159-60 *not in T.*

159. autresi] *S* ausi.

160. ils] *S* si eux ne.

161-92 *not in U.*

161. *T* Si t.

162. *T* P. bur [?] bien exploiter.

- 165 *Si apernetz de bien doner.
 Vous durretz au comencement
 Mangier e boire franchement
 A trestouz ceux del país,
 E les beux chivaux de pris
 As chivalers vaillauntz,
 170 E les maneres bien séauntz;
 As dames durretz les fermauls,
 Les ceintz de soie e les aneaux,
 E as beles damaiseles,
 Les gerlaundesches [?], les bukebeles [?].
 175 *Puis si dorretz as esquiers
 *Gardes, escheites e mestiers,
 *Eglises as clerks qe sunt sages,
 *As sergeauns les mariages
 *De veve dame, quant il vous escherra;
 180 *Nul ne vous en blamera.
 *Puis si dorretz as menestreux
 *Beles robes e deniers,
 *Chapes, runcins, chaucëure;
 *D'autre chose ne unt il cure.
 185 Pour Dieu gardez vous bien
 Ne promittez nulle rien
 *Sur esperaunce d'autry;
 *Par venture n'est preste a luy,
 Qar mult promittre et rien doner
 190 Ceo fait le fool mult conforter.
 *Et ore ne lerrai ke nel vous die,

163-4 only in S.

165. T Si v. d. tout al c., F (rest of line missing) . . . orrez a comenc. . . .

166. franchement]F largement.

167. T A prodez hommez du p., F A bone gents du p.

168. T Robes et chivalex du prys. F (rest missing) . . . gardra votre pris.

169-209 not in F.

169-73. T E as les vaylauntez chivalers Chivalez villez et maneres Et a lez
 damez beaux jewes Cotez de say fymaux dorrez Et a bourdez et damyselez.

174. Corr. Les gerlaundes et beubeles; T Symplez garlandez et chosez beales.

175-84 only in S.

185. S Et pour; bien]S ent b.

186. S Ke vous ne p. rien.

187-8 only in T.

189. D Car beau promesse et r. d., S Si vous nel voilletz d.

190. D Se fest li f. recounforter, S Kar ceo fet le f. c. D henceforth follows
 different version.

191-2 only in S.

- *Certes ceo est grant vileinie.
 *Ore escutez qe jeo vous die;
 *Vous gardez bien de tote folie.
 195 *Des maus qe veynent de orgoil
 *Chastier mon enfaunt voil.
 Sur tote rien vous requer
 Qe orgoil ne proche vostre cuer.
 Veez qe ne seez lousengour
 200 Vers amy ne vers seynour,
 Et s'il desirent qe vous diez
 Tote le male qe vous savez,
 Ne pensez my pur eus paiere,
 Mes pur bien dire sanz cuer grevere.
 205 *Et a la meuz qe vous poez,
 *Plus beal counsail lour donez,
 *Et s'il crurent a cele foez,
 *Pus après vous savrout grez.
 Et pour Dieu ne vous acostumez
 210 D'escharner homme qe vous vee;
 Tout seyt il pour et bosoygnus,
 Que il ne seyt si beal come vous,
 Ne si prodome, ne si sachaunt,
 Ne si curteys, ne si vaillaunt;
 215 Ja pur ceo n'echarniez,
 Kar pur escharner, bien sachez,
 Ne serrez jamés alosez,

193-6 *only in U.*

197-208 *not in S.*

197. *T* Et s. t. r. jeo v. r.

198. ne proche]*T* naproche.

199. *T* losenger.

200. amy]*T* dame; seynour]*T* s. per.

201. diez]*T* moustrez.

202. *T* Toutz les mals.

203. *T* Ne p. m. eux enpaier.

204. *T* sanz grever.

205-8 *only in U.*

209. *ST* Pour d.

210. *F* (*henceforth mutilated*) Decharnir homme qe v (*rest missing*);
veez]*T* poiez.

211. *T* Tout qil soit; *F* Tut seyt il pours u ; et]*S* ou.

212. *T* Ou qil; *S* Ou il ne soit b.; *F* Que cil ne seit si bea. . . .

213. *T* Si; *F* Si riche ne si avena ; prodome]*S* pruz; sachaunt]*ST* vaillaunt.

214. vaillaunt]*T* sachant, *S* bien chantant; *F* Si queytez ne si sacha. . . .

215. *F* Pur ceo ne luy escharnise ; n'echarniez]*ST* ne luy e.

216. *F* Car pur escharnir ceo sac ; bien]*S* ceo.

217. *S* Ne s. alosetz ne enhausetz; *F* Ne serrez avaunte a. . . .

- Mes haie et rebutez.
 Et moult soleit Dieu haier
 220 Ceux qe ament l'escharnir,
 Et serra li escharnisour
 Escharny al chef de tour.
 *Pernetz garde de tute ren;
 *Lessetz les mauls et fetes le bien.
 225 Ne seez pas envyous,
 Ne plein de ire, ne covetous.
 Et si homme te voet mesdire,
 Ne saillez pas pur ceo en ire,
 Lessez les dire tout lour voler,
 230 Kar meutz ne li poetz hunir,
 Et quant il avra tout counté
 Si serra il pur fole clamé,
 Et tu a sage tout tenuz,
 Le meuz amé et cremuz.
 235 *Le home qe va tensaunt
 *Et tute la gent enparlaunt,
 *De li ne vous chaut tant ne quant,
 *Mes celi qe se covre al queor,
 *De li fet il bon garder.
 240 *Ja ne verretz sage home haustif,
 *Ne sot, qe il ne soit mellif.
 Si vous avez rien bien fet,
 Ja par vous ne soit retret.
 *Ne de rien vous avauntez,

218-21 *not in F.*

218. *T* Mes h. mult e rebette, *S* Ne li escharnisour en blessetz.

219-24 *not in T.*

219. *S* Ainz vodra d. h.

220. *S* Ke trop aime e.

222. *F* Mes escharni a chef de . . . ; al chef] *D* de c. *F* has 2 lines, De ceus
 aprisez seyez a. . . . Qe de nurtour vus ay vo, . . . & ends with *E.V.* 235-8,
 & 241-4.

223-4 *only in S.*

225. *T* E ne s.; pas] *S* mie.

226. *T* Ne plein d'ire ne anguissous. *T* henceforth follows different version.

227. *S* Et si nul h. vous v. m.

228. pas] *S* mie.

229. *S* Mes lessetz lui d. t. son pleisir.

230. *U* Kar m. ne lour purrez venger.

231. *S* Kant; counté] *S* tente.

232-4. *S* Il en serra p. sot c. Et vous pur s. tenu Dute ame e c.

235-41 *only in S.*

242-3. *S* E si v. a. de rien b. f. James p. v. ne s. r. *U* ends here; rest *only in S.*

- 245 *Mes pes eez e taunt facez
 *Ke tous li aultres del païs
 *Parougent bien de vous tutdis.
 *Treez vostre lange ensus,
 *Suffretz vos fetz parler pur vous.
- 250 *Jeo vous lou, manaces guerpîr,
 *Kar tel manace qe n'ose ferîr.
 *Si vous usetz ore manacé
 *E vostre ire fu ja passé,
 *Si la parole fust siwie,
- 255 *Hom la tendroit a vilainie.
 *Hunte serroit, si parole
 *De prodhome fu tenu a fole.
 *Pur ceo vaut moult l'apensé,
 *Kar ceo ne set nul hom for Dé.
- 260 *Quant vous aletz par le païs,
 *Le veu chemin tenetz tutdis;
 *Kar sovent en la novele veie
 *Avient pis qe venir ne deiue.
 *Ametz vostre viel compaignon;
- 265 *Si fretz sens e reison.
 *Plus est mestrie de garder
 *Un amy qe del purchacer.
 *Jammés a maveise gent
 *Ne vous compaignetz ascient,
- 270 *Kar de malveis compaignon
 *Ne vendra ja si mal noun.
 *A prodes hommes vous treez,
 *Dunke quiderunt gent qe vous seetz
 *Sages, tut ne fusetz vous.
- 275 Tousjours ametz les beaux geus,
 *Par quei estrif ne tenson
 *Ne pussetz surdre; qe le bricun,
 *Quant il veit qe il pert l'aver,
 Tut iert ennui en son penser.
- 280 *Tost avera fet une folie
 *Ou dit un mot par envie,
 *Ke li aultres qe serront pres
 *Nel mettront en obli jamés.
 *Le consail qe oi averetz,
- 285 *Pur rien qe soit, nel discoveretz.
 *Bien devetz, si estes léaux,
 *Vostre ami garnir de ses maux.
 *Ceo qe prodhome vous dit

- 290 *Ne devetz tenir en despit,
 *Ne vous ne devetz pas tutdis crere
 *Ne après jescun dit fere,
 *Mes en les ditz q'om vous dit
 *Gardetz la reison, s'il i gist.
 295 *E quant vous vodretz beau parler,
 Parletz saunz rire e saunz jurer.
 *Ne juretz mie par le corps Dé,
 *Ne par la buele, ne par le pé,
 *Ne par nul aultre tel serment;
 300 *Kar cil que jure faus, sovent
 *Il pecche en millu son frount,
 *E li plusors le mescerunt.
 *E ceo vous di je bien pur moi,
 *Cum plus juretz, le meins vous crei.
 305 *La chose qe veü avetz
 *Ja a tort ne coveitetz.
 *Ki aultri chose en emblé prent,
 *Il desert qe l'en li pent.
 *Mes de la chose qe vous avetz—
 310 *E en cele vous bien paietz—
 *Seit ceo pouerté ou richesce,
 *Pernetz le tousjor en leësce,
 *E mercietz Deu le tut pussant
 *Ke vous puet fere honur grant,
 *Le mal tolir a soun pleisir.
 315 *A tiel seignur fet bien servir.
 *Fuetz tavernes e teles places
 *Ou surdunt mesfetz e manaces,
 *Kar teus sunt au matin sage
 *Qe al seir chaungent lur curage;
 320 *E ki trop beivent, entrent en rage,
 *Par quei sovent avient grant damage.

306. *MS* chose emblé enprent.

The two poems, *Edward* and *Bon Enfant*, add little to the picture of manners given by the *Urbain*. They are even more disconnected and lacking in any literary distinction, except perhaps for the pleasant ending to *Edward*, where the reader is besought to put himself in such a frame of mind that at last he may live eternally with God,

Ou home n'ert jameis lasse
 De regarder sa bele face.

Edward has a distinctly clerical flavour throughout. It stresses complete subservience to God (17–32), though at the same time

you should be cheerful, lest you resemble a "papelard," and all sorts of games, especially chess and backgammon, are essential to the well-nurtured (229-232). Then you should seek out people of holy life and "bone gent de religioun" (37-44), and remember that God takes away earthly things to test your love of Him (35-148). After a passage (155-170), glorifying women and their all-powerful influence (four lines of which (159-162) are almost word for word the same as 103-4 and 107-8 of the *Urbain* Later Version), you are hastily brought back to a reminder of God and the Virgin (171-6), and lengthy instructions on church-going (177-200), while the pious peroration, instead of being confined to a few couplets, extends over 28 lines. There is moreover a passage (223-8) against swearing, which solemnly advises you, if you are quite unable to restrain your feelings, to swear by fox and cat, "Seynt Reynald e Seint Tiberd."

Bon Enfant is a much shorter poem of the same nature as *Edward*, but of less interest, and calling for little comment. The general stock of ideas in both is much the same as in the *Urbain*, though the same wording appears only in the *Edward* passage mentioned above, and in *E* 151-2, which is an interpolation from the Later Version (266-7). Parallels to *Cato* are again noticeable in a few places; *Bon Enfant* 49 is reminiscent of the *Cato* line (already quoted). Anonymous Version, p. 111, l. 75, and *Edward* 295-8 resembles *Cato*, p. 110, ll. 23-4, which run:

E du doner sais remembrers,
Ke autre fiez te durrunt plus volunters.

The tone on the whole is general, but there are some practical details, such as keeping your hands still while talking to a lord or lady (*E* 91-2), and seeing that everyone besides yourself is served at table (*E* 287-294). The lack of any sort of literary style is especially noticeable in the way in which, in both poems, the writer leaps from broad principles to minute details and back again, without any attempt at sequence or grouping.

TEXT OF "EDWARD" (MS BODLEY 425)

1	Edwars, entendez bonement	[f. 107r]
	De ¹ ma comandement, Deu m'aprent	
	De tai garder et doctriener,	
	Pur ceo q'il veut qu'est mester.	

¹ MS Deu.

- 5 Ore priom a Dieu nostre sire
 Qu'il me doint sen et matire
 Que jeo te puisse bien apprendre;
 Et Dieu te doint si ben entendre
 Que prodhome puissez devenir
- 10 Et a grant honor avenir.
 Drescez la teste contremunt,
 Sin me gardez en mi le frount,
 Et voz orailles enclinez,
 Et de bon corage m'escotez.
- 15 En ton quoyer doucement reten
 Ceo que jeo te dirroi pur ton bien.
 Amez Dieu a ton poier;
 Ceo est comencement de saveir,
 Qu[e] li deis duter et amer
- 20 De quoyer, d'alme, de penser.
 Tote ton poier et ton desire,
 En fete, en dit e en oyer,
 Ton esprit, ta volunté,
 Ta esperaunce, ta seurté
- 25 Seient ferment en Dieu planté;
 Tretote est a sa volunté.
 Quantque est vivant en terre, en mere,
 Sur tote rien le dois loiere.
 Douce enfant, met quoyer et entent
- 30 De li amer en ta juvent,
 Et seiez jolifs² devant la gent,
 Et servez Dieu priveement.
 Chantez et volunters juez,
 Que papelard ne resemblez.
- 35 Quar tute gent fount grantz parlanz
 De riche home et de sa contenance.
 Amez et portez compagnie
 A genz qui sount de seinte vie;
 Seiez amie et compaignun
- 40 A bone gent de religioun.
 Chescun pur toi priera
 Que ja male ne lin avendra.
 Les serjanz Dieu touz jours amez,
 En terre honoré serrez.
- 45 Pere et mere devez doter
 Et chier tener et mult amer,
 Et par grant humilité

[f. 107^v]² MS jolivifs.

- Les dois servir a volenté.
 Cum plus les verrais enveiler,
 50 Plus les dois amer et souffrir;
 De lur biens ne avez ja envye,
 Et Dieu te durra lu[n]ge vie.
 Saluez volunters la gent,
 Et parlez amiablement.
 55 Amez et portez compaignie
 A lëaux genz et bien norri,
 Et mult bele semblant lez facez;
 Qu'il soient de voz privez, [f. 108r]
 En eus voz beus douns esploitez
 60 Mult franchement quant temps verrez.
 Unquore te comande et defende
 Que ne promettez rien al gent
 Que vous prestement nel donez
 Al hure que primes sarez.
 65 Et la ou verrez rebaudie,
 Fauce parlonces³ e jang[l]erie
 Et gent qui sunt de male escole,
 Ne recorderz ja lur paroule;
 70 Nule conseil a els ne moustrez,
 Mes lur compaignie eschiez.
 Unquore te pri et comande
 Que tuz jours seiez vers disant.
 Jeo ne sei hunt greniour
 Que estre tenuz a mentour;
 75 Mes touz jours dites veritéz,
 Si averas bone renoméz.
 Seiez lëaux et seinz irour;
 De touz choses ceo est la flour,
 Kar lëauté est fundament
 80 De touz bien communament.
 Seiez lieaux vers Dieu et home,
 Et de bele paroule t'acustome.
 Les losengers ne creez mie;
 Amez la gent de seinte vie.
 85 De fauce gent ne tenez pleste,
 Tute est perdu quantque home lour feste.
 Quant entre bone gent serrez,
 Apertement vous contenez;
 Avisiez bien tute entoure
 90 A qui deviez porter honure.

³ *Corr.* parlances.

[f. 108v]

- Quant a seignur ou a dame parlez,
 Paisiblement voz mains tenez;
 Seiez de bone entendement,
 Et responez curteisement.
 95 Tote coi te ten sanz movir,
 Tantque il uunt dit lour volir.
 Ne janglez trope devant la gent,
 Ne a manger, jeo te defent;
 Celui qui voet trope jangler,
 100 Prodhomme nel doit escoter.
 En ton corage dois penser
 De bene fare et male laisser.
 Unquore te pri que ne parlez mie
 De ordure ne de vilanie;
 105 Les bels contes dois reteinere,
 Et vilainis paroles haier.
 Ton meistre et ton seignur suffrez,
 Lour [c]hastement recevez.⁴
 Seiez humbles et beles parlante
 110 A tote gent petite et grant,
 E lez amez et honurez
 Solunc les biens que en els verrez.
 Le sen qe d'els orras, retein;
 En ascun tens te fra plus bien.
 115 Si ascun gent te eient meffete,
 Seit a tort ou a dreit,
 Et tu ne te purras venger,
 Ne devez pas trope manacer;
 Celui qui voiet mult manacer
 120 Et puis ne se savera venger,
 Escharz suffra sovent
 Et meinz ert prisé de la gent.
 Met ton poier de bien aprendre
 Et bien retenir et bien entendre.
 125 De mut saveir t'estut penser,
 Si grantz terres dois guyer;
 Si tu n'as bone entendement,
 Tes consaillers mult sovent
 Te frunt meint bosoigne fere,
 130 Dount en averas pert et contrere.
 Si te lorunt li plus sages
 Pur lur pru fere ton damage;
 Pur ceo covei[n]t mult saveir,
 Que tu sachez aparceyver.

[f. 109r]

⁴ MS recever.

- 135 Ne mettez pas trop ton desir
De amer chose qui doit faillir,
Ne filz ne file ne autri aver,
Mes pensez et sachez pur veir
Tute est prest a Dieu le creature,
- 140 A li rendez grez et honure.
Et de ceo bien apris,⁵
Ke Deu tut sovent a ses amis
Ceo que plus eyment par desir,
Pur fere eus de lui sovenire.
- 145 Pur ceo ne fetes ja semblant
De trope amer chos failliant,
Mes Dampnedeu sovent priez
Qu'[i]l garde quantque vous amez.
Ton veil ami dois tener chier,
- 150 Et partut le dois honurer;
Meuz valt ami proveu garder
Que autre novel purchascer.
Seure serrez del ami conu,
Et de le novel sovent desceu.
- 155 Dames et puceles amez,
E les servez et honurez;
En parole, en fete, en semblant
A dames seiez bienvoillant.
Des femes venent les pro[e]scs,
- 160 Les honours et lez hautesces;
Qui de femes sei fete haier
Ja ne verrez bien acheveir.
El monde n'as plus cher avoir
Que bone feme, sachez de veir.
- 165 A pain verrez nule home vaillant
Qu'il n'en aime ou ait amé avant.
Par tote les dois honur porter,
Si tu voes a haut pris munter;
Portez lur bone compaignie,
- 170 C'est un treble curtesie.
Sur tote chose jeo te pri
Que ne mettez Dieu en obbli,
Ne la douce virgine honuré,
Dount il prist humanité.
- 175 Quant serrez en greignur turment
En Dieu t'afie seurement
Alés volenters a muster

[f. 109v]

⁵ Corr. Et de ceo seiez b. a.

- Les servis Dieu a escoter.
 Si devez continuelment
 180 La messe oier devotement;
 Ne devez juer ne gaber,
 Ne a home ne feme conseiller,
 Mes priez Dieu le souverain pere
 Qu'il te⁶ doint sa joie entere.
 185 Oier, paroule et penser,
 Tretote devez a Dieu doner.
 Gardés qe bien eiez en vous
 Que tu li serves a genuls
 Mult humblement, ceo vous comand,
 190 Tantqe la messe seit en disand.
 Mult vous coveit pener sovent
 Pur server a terene gent, [f. 110^r]
 Qui nous faudront sanz achesoun
 Quant plus en eus nous affierun.
 195 En le secle n'ad fors desaynanz,
 Ore seit en Dieu nostre asseuranz.
 Escutez la messe par delit
 Tantque "In principio" seit dit,
 Et voz bosoignez, ceo sachez,
 200 Tote jour melz⁷ cheverez.
 Ton linage dois⁸ mult amer;
 Ceux que verrais a bien turner
 Entour toi les dois acoiller
 Et avancer et cher tener.
 205 Pur toi lur vies metterount
 Quant les estranges te faudrout.
 Li estrange truvera son aver
 La ou quidra⁹ son pru faier.
 Plus te derrai¹⁰ de mon corage:
 210 Si tu as foles en ton linage,
 Qui a folie se sunt apris,
 Et volunt devenir falis,
 Voisent failler o les failans,
 Et retener avretz taisanz.
 215 Li taisant partut taira,
 Et li falis partote faudra.
 Beu fiz, te prie et defende
 Que ne facez fole serement.
 Qui ascient se¹¹ parjura

⁶ MS ta.⁷ MS nelz.⁸ MS doit.⁹ MS quidrai.¹⁰ MS derra.¹¹ MS ses.

- 220 Dieu ad¹² guerpi, a debles s'en va.
 Unquore te pri et comande
 Ne adecerte ne va gabante;
 Nule fole serement usez,
 Et si retener ne vous poiez,
- 225 Si devez jurer seinz perile
 En noun du chate et de gupil, [f. 110^v.]
 Par Seynt Reynald e Seint Tiberd,
 Pur fere ta paroule sert.
 A esches jue et a tables,
- 230 Et a touz autres juez covenablez
 Qui a plusurs jues se set deduire
 Ceo est grant honur et nurture.
 Si asset¹³ bien, douce dancels,
 Que tu aymis cheins et chivals,
- 235 Et voz chacez mult chier tenez,
 Et veneri mult amez.
 Apernez bien a chivauchier,
 Chivaus coure et demener,
 Et sovent i mettez entent
- 240 Et tant l'usez en ta juvent
 Que tu te¹⁴ sache bien aider
 Quant tu serrais nuvel chivaler.
 Unquore te di, mon douce enfaunt,
 Que tu seiez aperceyvaunt
- 245 Qui bien sert, qi malement;
 Prue en averas, men ascient.
 A lur paroules pas ne gardez,
 Mes lur overez bien esprovez.
 Quant conustras certeynement
- 250 Ceux qui servent lieaument,
 Deporter les dois et suffrir,
 Et mult amer et chier tenir,
 Et aider q'il aient sustenaunce;
 Qui meuz te sert, plus l'avauns.
- 255 Et ceux que troveras orgoillus,
 Medisanz et contrariouse,
 Quant pur tels se¹⁵ conustras,
 Voisent a Dieu, melz te fras.
 Si voilliez faire bone chace,
- 260 Orgoille de ta mesoun en chace. [f. 111^r.]
 J'ai weu tiels mellis en mesun,

¹² MS as.¹⁴ MS ta.¹³ MS assert.¹⁵ Corr. les.

- Et medisant est mult¹⁶ felun;
 Quant al bosoigne vendront, sovent
 Plus cowarde serront qe simple gent.
 265 Soiez franz et bone vianders,
 Et a les poveres soiez amoners.
 Et si te dois bien aviser
 De tes dounes sagement doner.
 270 Uncore t'estut a plusurs gent
 Empleoier¹⁷ ce douns malement,
 Pur le secle qui est plain de fausin,
 Et pur chescun tenir en main,
 Kar fause lange bien sovent
 Veit home grever bone gent.
 275 Donez a vaillaunz chevailleurs
 Chiens, oisels et destrers.
 A gentiz homes de valur
 Empleoiez voz douns de jur en jur,
 Et quant averez d'eus bosoigne,
 280 A vous vendront seinz ensoigne.
 De poier des amis seez bien sert;
 Plus serrez dotéz et surffert.
 Si tere ou rent devez doner,¹⁸
 A home que vous tenez chier,
 285 Seiez avant bien conseillé,
 Que ton don seit bien espleité.
 Enfant, quant a manger serrez,
 Et home vous¹⁹ sert de plusurs daintez,
 Pernez gard tote enviroin
 290 Cum il sunt servi par la mesoun;
 Curteisement lur envoiez,
 La ou defaute vous verrez,
 Kar melz vaut viande doné
 Que vilenie saulee.
 295 Quant home te fete doun ou present,
 Ne obbliez pas, jeo te defent,
 Einz lui merciez doucement;
 De lur averez plus sovent.
 Seiez de curteise manere,
 300 Et ne diez²⁰ pas detere²¹
 Dame ne de femme vivant
 A qui d'amour fetes semblant.

[f. 111v.]

¹⁶ MS nult.¹⁷ MS Empleoier.¹⁸ MS donor.¹⁹ MS le.²⁰ Corr. devez.²¹ Corr. detrere.

- Qui de tes amis voet male parler,
 Poi se poiet en strange affier.
 305 Afermes en Dieu voz amours;
 A grant boisognes te fra socours.
 Quant sage gent oiez parler,
 Suffrer les dois et escoter,
 Et Damnpnedeu te sustendra,
 310 Et²² touz bienfez te avancera.
 Quant Deu averas a ami,
 Mar dotras ton ennemi;
 Ces qui damages te querunt
 En lur fetes confundu serrunt.
 315 Dieu te savera melz garder
 Que ma lange ne seet conter.
 Ore priez Dieu matin e tart
 Qu'il te conseil, sauf, et gard,
 Et q'il te dointe sens et lëauté
 320 E valur et humilité;
 En le secle pardoine te face,
 Et qu'il te dointe suir sez trace.
 Et priez Deu, ne ubliez mie,
 Que a tes amis dointe bone vie,
 325 Et vous e a eus bone aventure,
 Et a la joie qui tutdis dure,
 Devant la mort tele espace,
 De pecché regeier tele grace, [f. 112^r.]
 Et vous si bien confesser
 330 Que o li puis sanz fine regner,
 Ou home n'ert jameis lasse
 De regarder sa bele face. Amen.

TEXT OF "BON ENFANT" (MS BODLEY 425)

- 1 Bon enfant doit a son lever [f. 112^r.]
 Corps et alme a Dieu comander;
 Puis se deit mult bien seigner,
 Quë Dieu le¹ garde d'encombrer.
 5 Bone enfant deit la crede dire
 En noum Jesu nostre sire,
 Et a coucher et a levere
 Le doit doucement recorder.
 Après la crede, la paternostere,
 10 En² noun Deu et ses apostre.
 Bone enfant doit dire avé

²² Corr. En.

² MS Et.

¹ MS se.

- En noun la douce mere Dee;
 Et quant il vint devant l'ymage,
 Curteisement ci fra que sage,
 15 Si doit illoques agenoiller
 Et la douce virgine desprier
 Qu'el le reteinte pur son enfant
 Et de touz males lui soit garrant.
 Bone enfant doit la messe oier
 20 Et devotement a Dieu servir,
 Tant qe le prestre ait sacré
 Et puis après sa mayins lavé.
 Bone enfant doit a son diner
 Tost aver faite et tost diner,
 25 Et un foiz beiver, sanz plus,
 Ceo li pri q'il ait en us;
 Lors vois³ juer, sanz plus attendre,
 O ceus de quels il purra apprendre.
 Bone enfant doit corteselement
 30 Saluer tote estrange gent,
 Et parler amiablement
 Et regarder apertement.
 Bone enfant doit a manger
 Garder sa lange de jangler,
 35 Ne doit rier ne rechiner,
 Mes tute l'ostel deient⁴ aviser.
 Bon enfant se doit user
 De poi boier et rien manger,
 S'il voet estre prodome et sage;
 40 Trope boier vient de fole usage.
 Bone enfant, jeo te comand
 Que touz jours seiez vertz disand;
 Celui qui ment sanz achesoun
 Plus vile doit estre que laroun.
 45 Unquore te di que bone enfaunt
 Doit estre de joüs semblant,
 Et estre apert devant le gent
 Et parler atret (?) apertement.
 Bone enfant doit son mestre cremer
 50 Et ses aprises retenir;
 Seignur et dame doit doter,
 Amer, servir et honurer.
 Enfant qe grant honur attent
 Doit estre baud devant la gent.

[f. 112^v.]³ Corr. voist.⁴ Corr. deit.

- 55 Cointement se doit porter
Et le menton amont lever,
La teste contremont drescer
Et apertement regarder.
Bone enfant devant la table
- 60 Doit estre cortose et servisable,
Et fere bel semblant et apert,
Et parler haut, la bouche over.
Et s'il eient dames ou damoisels,
Treer se doit devant els.
- 65 Aquainter se doit⁵ al plus bels
Et enquire de lour noveles.
Devant tote lez reigneز doit aler
La gent conustre et rechercher.
Enfant, quant de manger levez,⁶
- 70 Te meins o ta bouche lavez;
Si devez dire basement:
"Beau sire Dieu, grace te rent
De quantque el secle me donez.
Pur vostre enfant me retenez,
- 75 E me donez sen et valor;
Gardein me seiez et socour,
Si me fetes bone chivaler,
Pruz, léauz et droiturel.
Uncore ce pri jeo le filz Marie,
- 80 Qu'il me doint joie de m'amie,
Et bone feme et beaus enfaunz,
Cortoisies et sages et vailliaunz.
Sire Dieu, a tei me comand
En veillant et en dormant,
- 85 En ma[n]gant et en bevant,
En muntant et descendant.
De touz mals me soiez garant,
Leesce et joie et bele semblant
- 89 Me doint Dieu a remenant." Amen.

In the *Apprise* and the *Petit Traitise*, both only known in a single 15th-century MS, we find a rather different type of poem from the *Urbain* and the *Edward*, one dealing almost entirely with table-manners. The change of title is significant; we are no longer considering knightly courtesy, but ordinary good behaviour to be observed by any well-nurtured person, and the pupil is not so much a page, with his duties to perform, as a guest, un-

⁵ MS Aquaintes se dois.

⁶ MS manger estez levez.

versed in the ways of good society. This guest must still be very young, however, for the *Petit Traictise* tells him to sit beside the other children while he is one of them (169), not to hurt his companions at play (179), and not to force anyone to play with him who is unwilling (181). He is reckoned as rather older in the *Apprise*, for, although it also abounds in what we consider very elementary rules for table-manners, it has a passage on circumspect behaviour with women (175-8), which is meant for more than boys. We have emerged from the atmosphere of chivalry in the Later Version of the *Urbain*, and are faced again with a realist's views on woman's character, ending, however, with the command to strike no woman, "whatever she may say," for if you do so, you are lacking in all nurture.

Perhaps because their scope is more limited, these two poems are rather less disconnected than the *Urbain* and its like; they go fairly consecutively through the course of a meal, with occasional excursions into more general topics, such as the disquisition on women mentioned above. Moreover the *Apprise* has the distinction of being written, not in monotonous couplets, but in strophes aabccb, every third line having only 6 syllables, which introduces some variety. One couplet only of the *Petit Traictise* (177-8), is an interpolation from the *Urbain* (Early Version 119-20) and it seems to have been inserted haphazard. It would have more point if placed after 161, where there seems a hiatus, for a rhyme to "ivresse" is wanting. Since 157, "nurir," also lacks a rhyme, the whole passage is unsatisfactory.

In subject-matter these two poems bear a closer general resemblance than any of the others to the bulk of the Middle-English Books of Courtesy, but they do not resemble one more particularly than another. Their order seems peculiar to themselves, and there is no parallel in the English to the scheme of rhymes in the *Apprise*. We can find no detail, common to poems in both languages, which is sufficiently individual to prove any connection; if a French and an English writer both give you commonplace advice, such as not to drink too much, or play with your knife, or fill your spoon too full, it proves nothing, unless there is a striking resemblance, either in the wording or in the sequence of admonitions. There is no more likeness between our poems than is inevitable when different people are writing in different languages, at the same date, on the same subjects and for the same kind of person.

TEXT OF L'APPRISE DE NURTURE (MS BODLEY 9)

- 1 Beau dulce, esgardés, [f. 61^v.]
 Dulcement si moy lisés,
 Pernés de moy garde.
 En quelle lieu que vous venetz
 5 Ales, esteetz, beal le guardetz,
 De nurture en avetz warde.
 Si vous venetz entre la gent,
 Portés vous honestement
 Et en beale manere.
 10 Soietz dulce en parlaunce,
 Simple et honeste en counteynaunce,
 Si emporterés la banere,
 Si vous seietz a la table,
 Od bealle nureture et amyable
 15 Moustrés vous a toute gent.
 Si a vous viegne ascun amy
 Qui vous reheite, responetz a luy
 Et mercietz lui dulcement.
 Tenet voz peedz en quiete
 20 Et voz mains a vostre diete, [f. 62^r.]
 Et ne parlez oultre mesure.
 Ne lessetz vostre viaunde
 Pur nulle autri demaunde,
 Et ne bevetz a demesure.
 25 Si vous veietz ascun manger,
 Ne lui devetz trop juger,
 Hounte est, pur veritee;
 Trop ne lui volez regarder,
 Ne quei il fait a demaunder;
 30 De nurture est un nyceté.
 Beau dulce fitz, si joesne juwe
 Aqueu¹ jolyf, come faulk en mue,
 Ne devetz pas mesdire luy;
 A mal ne lui jugés, ceo est envie,
 35 Et de nurture est vileynie;
 Juvente lui meyne, beau dulce amy.
 Si soietz home de nurture,
 Pur nulle maner d'aventure
 Chaungeable ne devetz estre de coer.
 40 Gard que ne soiez nounestable,
 Kar a Dieux ne homme ne serrez covenable, [f. 62^v.]
 Pur ce que² ne savetz rien amer.

¹ Corr. Auque.² MS qui.

- Dulce chose est de dulce amer
 Et ceo dulceour fermement tener,
 45 Sans nulle faillaunce.
 Nurture est, pur veritee,
 De courtaisie estableté³
 De tener la saunz fleccaunce.
 Si ascun homme soit deshoneste
 50 Ou en fait ou en geste,
 Ne luy jugez pur orguylois,
 Kar vilaynie est, pur veritee,
 Si tu jugez pur honesté
 Le malnurri ou envieux.
 55 Si tu voils estre amé,
 Et de nulli estre blasmé,
 Gard qeu soietz coumpaignable;
 Einsi serretz vous sauns blasme.
 Gardez bien vostre bone fame
 60 Et ne soietz pas rogable.
 Si vous venetz en ascun lu
 La ou vous n'estez pas cognu [f. 63^r.]
 Gardez vous dunke de rage.
 De ryse auxi vous gardez,
 65 La bouche trop ne ovrez,
 Ensi serretz tenuz pur sage.
 Et si la avetz estee devaunt,
 Pur ceo ne soietz pas joiaunt
 En fole countenaunce.
 70 Qui trop s'affie en juyer
 Pluis tost purra meserrer
 Et faire a luy grevaunce.
 Soietz dulce en parlaunt,
 Amyable en reguardaunt,
 75 Si en serrez vous amé,
 Sues et beale maneyez;
 Et prueement si vous juetz
 Et ensi ne serretz blasmé.
 Beau dulce fitz, entre la gent
 80 Ne vous aletz lourdement,
 Kar ceo est denorture,
 Mais touzjours beale chiere
 Faire devetz en vostre manere [f. 63^v.]
 Des fols conquereüre.
 85 Si tu eyetz rien de courtesie
 De nul homme en ceste vie,

³ MS estable.

- Pensetz de faire guerdoun.
 Pur poi ne serretz vous irretz
 Envers toun amy ne enquerretz
 90 Nule malveis enchesoun.
 Devannt la gent ne tensetz,
 Ne nulle homme ledengez,
 Kar ceo est vileinye.
 Nul encountre coer eietz,
 95 Ne ses faitz reprovetz,
 Ka[r] ceo vient de grant envie.
 Tes mains devaunt la gent ne frotez,
 Ne voz peedz mie discoveretz,
 Kar n'est pas gentirise.
 100 Vostre lange ne feynetz,
 Ne vostre teste entour gettetz,
 Kar ceo est une lede guise.
 Si vous eitz ascun amy
 Qui pur petit vous eit guerpi, [f. 64^r.]
 105 Et il de vous n'eyt cure,
 Gardez vous en vostre vie
 Qu'envers lui ne corroucez mye,
 Kar il n'est pas nurture.
 Si ascun homme vous eit mysdyt
 110 Pur graunt chose ou pur petyt,
 Ne pernetz nient en grief,
 Mais moustrez toust en respoignaunt
 Que nurri estez, noun pas enfaunt,
 Par dulce parole et suef.
 115 Si seignour parole, ne parlez nient,
 Kar ceo malement avient
 A homme nurri ou sage.
 A primer boire et puis parler
 Oultre le hanap et jangler—
 120 Ceo moi semble outrage.
 Si ascuny vous demaunde:
 "Vuelletz rien de ceste viaunde?"
 Ne le refusez, jeo vous empri;
 Dulcement luy mercietz
 125 Et pur toun sodal⁴ le receyvetz, [f. 64^v.]
 Et serretz tenu nurri.
 Ne voilletz estre avauntour
 De toun sen ne de toun vigour
 Entre congregacioun.

⁴ "thi frend" written over the top in different hand and ink.

- 130 Nul home mokes, ne ne mentz mie,
 Ne parlés rien de vilaynie:
 Ceo de envie est l'encesoun⁵
 Sur la table ne vous souetz,⁶
 Ne oud toun coutel ne juetz
 135 'Taunt come vous estez a maunger.
 La hanap beale asseetz,
 Et vostre viaunde beal trenchetz,
 Et maungetz saunz daunger.
 Ne encrachetz oultre la table
 140 Si aultre lu soit covenable
 La ou vous le pouetz faire,
 Ne vostre nees ne devez pincer
 Taunt come vous seetz al maunger,
 Et la vous gardrez de pere.
 145 Soiez franc de vostre doun,
 Mais nient oultre resoun, [f. 65^r.]
 Kar c'est nulle profit.
 Vostre promesse replenetz,
 Le doun de vostre amy ne refusetz,
 150 Ja ceo qu'il soit petyt.
 Devaunt la gent belement maungetz.
 Sur le naperoun voz mains suetz,
 Ne frotez voz gencies.
 Od nulli ne parletz,
 155 Ne od playn bouche ne bevetz,
 Kar cestz soun vilaynies.
 Si vous estez de age hault,
 Pur ceo ne serretz vous trop bault
 A nully de mesfaire;
 160 Kar si tu soietz, tu serras notez
 Pur denurri et desaffaitee,
 Et ceo ne serroit affaire.
 Si tu soietz pres de jangloures,
 Ne soietz mye trop ragours
 165 De parler vilaynie;
 Kar ascun chose toi eschapera
 Ke par aventure toi poisera [f. 65^v.]
 Tout temps de vostre vie.
 Et pur ceo, bien vous gardez,
 170 Si vous rien parler voulez
 Od les escoymouses.
 Dire devez priveement
 Et briefment vostre talent

⁵ MS C. env. e. de l'e.⁶ Corr. pouetz.

- Entre luy et vouse.
 175 Si nulle femme jue od vous,
 De vostre corps soietz gelous
 Et de toun parlere,
 Kar si rien faces a demesure,
 Toi serroit dit a denurture;
 180 A hounte toi purreit turnere.
 Si tu ne bien facez, ils ne lerrount
 Que ascune chose ne pyncherount,
 De dit ou de countenaunce,
 Et de ceo vous mokerount,
 185 Et après vous jugerount
 Sauns nulle defaillaunce.
 Pur ceo vous pri, beaulx dulce fitz,
 Que vous ne ayetz de rien enviz [f. 66^r.]
 De dame ou de damoisele.
 190 Kar devaunt vous paiera,
 Et en la chaumbre vous jugera;
 N'i ad nulle que n'est hagernele.
 Nulle femme mesdietz,
 Ne nulle femme ne ferretz,
 195 Pur rien qu'ele die.
 Et si vous faicz, vous moustrez bien
 Que vilans estez, et ne savetz rien
 De nurture ne de curtaisie.
 Jammés a conseil ne venetz
 200 Si ne soietz appelletz,
 Kar ce est mal presumpcioun.
 Nule rien ne premettetz
 Fors ceo que doner voelez,
 Kar ce est nulle reisoun;
 205 Si vous avetz en nul amy
 De par fortune soit empoevry,
 Soietz naturel;
 Ne luy despisez, ains lui aidetz
 De vos biens, et lui counseilletz; [f. 66^v.]
 210 Si fretz vous come droyturel.
 Si vous eietz devaunt vous
 Viaunde qui soit precious,
 Od toun sodal partietz.
 Aultre foitz od toi partira,
 215 Et de toun partier toi mertiera⁷
 Et nurri tenuz serretz.

⁷ Corr. merciera.

- Chiens et oiseaux si ametz,⁸
 A ches ou tables si jueuez
 Sauns hasarderie.⁹
 220 Od toun veisyn tei aqueynte, ¹⁰
 Od luy manger, vous devetez
 Volontiers, s'il vous prie.
 Devaunt la gent ne devetz reprendre
 Nulle homme, mais devetz attendre
 225 De dire toun talent
 Jesques en un liu venetz
 Ou vous a lui dire poetz
 Bien et privément.
 Si vous estez a bras senestre,
 230 Tener le devetz od la mayn destre [f. 67^r.]
 Et embracer bealement.
 Et si vous karoler voulez,
 Les mains trop ne movetz,
 Mais les pedz jolivement.
 235 Que ceste estorie sovent regard,
 De nureture n'avera jamés warde
 Certeynement.
 Issi finist l'Apprise de Nurture.

TEXT OF THE PETIT TRAITISE DE NURTURE
 (MS BODLEY 9)

- [I]ssi comence un petet tretis de norture. [f. 81^v.]
 1 Ces sont les enseignemens
 Ke bons sont a toutes gens
 De vertuz et de curteysie;
 Beau fiuz, ne les ubl[i]e mie.
 5 Tes oilz sovent tornez
 Vers celui ou qui vous mangez,
 E ton dos torner est deshonneur,
 A manger, a ton seignour.
 Ton pain que mors avez,
 10 En ton potage ne le metez,
 Ne giser ne lessez en nul manere
 En t'esquele ta quilere;
 Ne tant ne le chargez pas
 Ke partie chese sur vos dras;
 15 Cil est tenu por enfant
 Ke ces dras degoute en mangant.

⁸ "Par tens viande les donez" added in different hand and ink.

⁹ "le fetez" added in different hand and ink.

¹⁰ MS te iaqueynte.

- Ne ta quilere puet servir
 A deu compaignons a pleysir.
 Après que mangé en avez,
 20 Sur la nape ta quilere suez. [f. 82^r.]
 Gardez que supes ne facez
 En autri beyvre sanz congez,
 Ne viande demandez,
 Mes ce que trovez, si le pernez.
 25 Et de beivre ben vous paieiz
 Tel cum vous dorra li botiliers;
 Ne autri table ne blamez
 Les mangers que vous trovereiz,
 Car vilanie est de blamer
 30 Et cele chose pus manger.
 Ne ne devez encliner;
 Tut droit subseez cum affeitez.
 Entur toi trop n'engardez,
 Ke vos deis en broe ne lessez,
 35 Ne l'esquele dont vous mangez
 De lesche de pain n'ensuez.
 Vers ton seignur u ta dame
 Tei estriver si est blame,
 U envers eus escracher
 40 Vilanie est, ou nes muscher. [f. 82^v.]
 A tes enfanz que sont petis
 Ne donez beaus dras, si me creez,
 Kar il ne les sevent garder
 Sanz seulleur ne sanz decirer.¹
 45 Vos enfanz petis affaitez.
 Curtoysie leur apernez,
 A la fiez les batés
 E par parole les chastiez.
 A manger juer de cotel
 50 E de quilere n'est pas bel,
 Ne vos deis pas escouez
 Utre l'esquele dont vous mangez.
 Pain et char assez trenchez,
 Mes trop grant morseus ne facez,
 55 Mes menement, si me creez,
 Les morseus mult bien trenchez,
 E devant ton compaignoun les mettez,
 E pus avec lui mangez.
 Sur un trenchour les mettez,
 60 Si tu veuz fere beaus morseus
 A long trenchez de cotels,

¹ MS detirer.

- E pus le cotel bel assuez, [f. 83^r.]
 Ke il ne soit de la char enbruez.
 Chaud pain devez depescer;
 65 Char de lievre ne devez trenchier,
 Ne de aignel ne de conin,
 Ne char fresche de purcelin.
 Ne devez tes dens espelucher
 De festu al manger,
 70 Mes si grant mestier en avez,
 De la nape les essuez.
 A vostre compaignon vous profrez
 De vituban, si vous le avez,
 Pur les dens espelucher;
 75 Par reson gre vous deit saver.
 Et de manger vous en gardez
 Tant com boit ou ki vous mangez,
 Ne trop sovent dire wassail
 Saunz comandement, de mon conseil,
 80 Ne trop aforcer de parler
 Tant com en ta bouche est manger.
 En ta bouche petis morseus metez,
 Kar sachez, quant vous mangez [f. 83^v.]
 E ta viande bien maschiez,
 85 Si trop grant morsel pernez,
 Si vous soiet aresoné,
 De parole serrez desturbé.
 A tout ne a moyté, gardez
 En nule manere ne bevez,
 90 Mes bevez entemprement,
 Kar ceo est afaitement.
 Kant le porcel est vous offert,
 Tun sac seit maintenant overt;
 Par aventure vous repenterez
 95 Si vous refusez en² atendez.
 Si vous avez dun doné,
 Jamés ne soit reprové,
 Et si vous avez dun receu,
 Bien le remembrez, ce est vertue.
 100 Si seignour ou ton compaignoun
 Vous die rien en confessioun,
 Ben le celez, si frez cum sage,
 Kar ceo est manere de bon corage.
 Quant vous ceez au manger, [f. 84^r.]
 105 Ne vous acotez a oriler,
 S'il ne soit pur maladie,

² Corr. ou.

- Kar sachez que ce est vilanie.
 Cum devant ai dit, ne devez acoter
 A autri table au manger,
 110 Mes a la vostre bien poez;
 Vous avez poer, si vous volez.
 Une autre chose vous voil aprendre;
 Ne soiez trop hastif le hanap prendre,
 Ne trop longues ne le tenez,
 115 Ne trop utre ne parlez.
 Si ton hoste, ceo sachez,
 Vous dit: "Bel amy, bevez,"
 Ceo qu'il dit, ceo facez.
 A autre de lui le hanap bailez,
 120 Se il ne die: "A moy bevez,"
 E si il offre ou beau semblant,
 Dire ne devez: "Bevez avant."
 Si rien vous conte, bien l'escotez,
 En oiant en pes seez;
 125 E si respondre en devez, [f. 84^v.]
 Chef et meins en pes tenez.
 Coment pout cil respondre
 Ke de cel vice ne se put defendre?
 Leez ton seignour ne soiez mie
 130 S'il ne te comande; ce est curteisye.
 E si par aventure leez lui seez,
 Kan il leve, si levez.
 Estrange ne devez aresoner
 Au comencement del manger,
 135 Ne trop de noveles lui demandez,
 K'il ne ert de manger desturbez.
 Aprés manger, si vous volez,
 Aventure et noveles demandez,
 E sil respoyne curteisement
 140 E nent ne mente a escient.
 Ou a aser ou a lever
 Wardez que ja ne seez per;
 En une main ja fu ne portez,
 N'en l'autre eaue, si vous me creez.
 145 Le manger devant ton seignour mys
 Doner ne devez, ne fere amys. [f. 85^r.]
 Ta table ne devez a nuli veer,
 Ne tes viandes propres loer.
 L'enfant touz jours doute fu
 150 Ke par arson l'ad un fez sentu.
 Li fous put estre deceu sovent,
 Li sage par un fous touzjours le sent.

- 155 Vous devez rire en bele manere,
 Ou douce semblant, ou bel chere;
 Ne devez pas trop degetter,
 Ne de bouche trop eschiver.
 Si vos enfanz nurir voiez,³
 Les fors beyvres leur atemprez,
 Kar autrement les hoynerez;
 160 Les sens enfeblist et les pis,
 E les sages fet forsaniz;
 Mult i a folie en yvresse.
 Ton hoste en sa meson
 Contredire n'est pas reson
 165 Son comandement par dreiture,
 Nunt pas ce que passe mesure.
 Si vous par kas sur bank seez, [f. 85^v.]
 Le bank de talon ne batez.
 Leez les enfanz⁴ vous devez ser,
 170 Tant com vous estez leur per.
 Quant jeuenes estez et poy savez,
 Ou les juvencel seez.
 Quant vous serrez de grant age,
 Ou le viel seez et ou le sage.
 175 Bien poez par dreiture
 Avant manger lascher vostre seynture.
 Qui est yveroyne et taverners,
 Tost avra gasté ses deners.
 Si ou tes compaignouns juez,
 180 Gardez que vous ne les blessez,
 Ne cil qui ne volt ou tei juer,
 Vous ne le devez aforcer.
 Si vous avez grant baillie,
 Des losengers n'amez mie,
 185 Ke bel semblant font devant la gent;
 Derere poynent cum serpent.
 A ton seignour ne contez mie
 De ton compaignoun vilanie,
 S'il ne torne a deshonour
 190 E a damage ton seignour.

GLOSSARY

Including only rare words, unusual meanings, or peculiar spellings.
 These last are given their Modern French equivalent.

Symbols and Abbreviations.

V Earlier Version of *Urbain le Courtois*.

L Later " " " " "

³ MS voiez nurir.

⁴ MS Les leez e.

E Edward.

B Bon Enfant.

A L'Apprise de Nurture.

P Petit Traicte de Nurture.

Bozon, Contes: ed. Lucy Toulmin Smith & Paul Meyer, *Les Contes Moralisés de Nicole Bozon*, Paris, 1889.

Pope, Angier: M. K. Pope, *Etude sur la Langue de Frère Angier*, Paris, 1904.

achesoun *L* 33, **enchesoun** *A* 90: *sf.* occasion, reason, pretext.

acheveir *E* 162, **chever** *E* 200: *v.n.* end, turn out *E* 162; *v.a.* accomplish *E* 200.

acoter, *v.refl.* lean *P* 105.

adecerte, *adv.* assuredly *E* 222.

afaitment, *sm.* nurture, training *L* 150.

afermir, *v.a.* make fast *E* 305.

affaiter, *v.a.* bring up well *P* 45.

aforcer, *v.a.* force *P* 182; *v.n.* strive *P* 80.

aider, *v.a.* help *V* 202; *v.n.* see to it, help *E* 253; *v.refl.* show one's fighting powers *E* 241.

aler, *v.refl.* bear oneself *A* 80.

amoner, *adj.* alms-giving *E* 266.

amys, *adv.* amiss *P* 146.

apenser; *pp. as subst.* thoughtful man *L* 258.

apert, *adj.* frank, open *B* 47.

apertement, *adv.* cheerfully, openly *E* 88; frankly *B* 32; = **expertement**, fluently *V* 71.

apoer *V* 39, **pouer** *A* 133: *v.n.* lean.

ascient, *adv.* wittingly *L* 269; **men a.** to my knowledge *E* 246.

asseetz *A* 136, **assuetz** *P* 62 = **essuyez**.

atret, *sm.* welcome (?) *B* 48.

avancer; *imper.* 2 **avauns** *E* 254: *v.a.* help on.

avantour, *adj.* boastful *A* 127.

avaunter, *v.refl.* boast *L* 124.

aveir; **a.** + *inf.* = *ful.* *E* 214; **a. en soi** remember *E* 187; *inf. subst.* business *E* 207.

avower, *v.a.* vouch for *V* 110.

bailer, *v.a.* pass, hand *P* 119.

baillie, *sf.* power *P* 183.

baud, *V* 145, **bault** *A* 158: *adj.* cheerful, lively *B* 54; forward, over-ready *A* 158; *adv.* in a lively manner *V* 145.

beivre *V* 180, **boier** *B* 38 = **boire**.

beubele, *sf.* bauble, trifle *L* 174; cf. Pope, Angier, Glossary.

blaunder, *v.* flatter, blandish *V* 187.

botiliers, *sm.* butler *P* 26.

bricun, *sm.* worthless fellow *L* 277.

broe, *sm.* broth *P* 34.

buele, *sf.* bowel *L* 297.

ceez *v.* seeir.

cei = **ceo** *V* 150.

ceint, *sm.* girdle *L* 172.

cerveise, *sf.* beer *V* 53.

cescours = **secours** *V* 166.

chace, *sf.* hunting *E* 235; (*metaphorical*) *E* 259.

chape, *sf.* hooded cloak *L* 183.

chapoun, *sm.* capon *V* 223.

ches *v.* esches.

chescun *E* 41, **jescun** *L* 291 = **chacun**.

chever *v.* acheveir.

cointement, *adv.* in sprightly fashion *B* 55.

compaigner, *v.refl.* (+*a*) frequent the company of *L* 269.

condoner, *v.* be permitted *V* 68.

conin, *sm.* rabbit *P* 66.

conquere, *v.a.* obtain *V* 135.

conquereure, *sm.* conqueror *A* 84.

conseil, *sm.* secret *E* 69; **de mon c.** to my way of thinking *P* 79;

venir a c. give an opinion *A* 199.

conseiller, *v.a.* advise *E* 285; whisper *E* 182.

containment, *sm.* demeanour *L* 153.

conter, *v.a.* relate *V* 203; *v.n.* plead *V* 195.

contrariouse, *adj.* quarrelsome *E* 256.

contrere, *sm.* harm, injury *E* 130.

conustre *B* 68 = **connaître**.

corage *E* 14, **cur-** *L* 319: *sm.* mind, spirit.

coure, *v.a.* let run (a horse) *E* 238.

covrir, *v.refl.* keep one's counsel *L* 238.

cowarde, *adj.* cowardly *E* 264.

creature = **créateur** *E* 139.

crede, *sf.* creed *B* 5.

cremer *B* 49; *pp.* **cremuz** *L* 234: *v.a.* fear.

crestre, *v.a.* surpass? *L* 68.

croueller, *v.a.* shake, agitate *L* 44.

cruser, *v.n.* grumble *L* 207. Cf. *Bozon, Contes, Glossary, grousser*.

dainté, *sf.* titbit *E* 288.

damage, *sm.* harm, loss, injury *L* 321.

debles = **diable** *E* 220.

decevable, *adj.* deceitful *V* 153.

decirer = **dechirer** *P* 44.

degetter, *v.n.* fidget *P* 155.

- degouter, *v.a.* spot, mark *P* 16.
 delit *E* 197, -te *V* 125: *sm.* delight; fou d. unlawful pleasure *V* 125.
 demeine, *adj.* own *V* 157.
 depescer, *v.a.* break into pieces *P* 64.
 deporter, *v.a.* make merry, give pleasure to *E* 251.
 derrai = dirrai *E* 209.
 desaynant, *adj.* as *subst.* schemer *E* 195.
 deschaproner, *v.a.* unhood *V* 38.
 deshoneste, *adj.* impolite *A* 49.
 despit, *sm.* contempt *L* 289; wrong *V* 126; faire un d. a slight *V* 229.
 detrere, *v.a.* detract, speak ill of *E* 300.
 deu = deux *P* 18.
 diete, *sf.* food *A* 20.
 dit *L* 292, dist *L* 46; *pl.* disse *L* 42: *sm.* remark, conversation.
 doctriener, *v. refl.* instruct oneself *E* 3.
 doin, -nt = *Indic. Pres.* 3 (*V* 77, 103), or *Subj. Pres.* 3 (*V* 243, *E* 319)
 of donner.
 dolent, *adj.* sorrowful, wretched *V* 164.
 dorer = durer *V* 231.
 dorra *P* 26, du- *E* 52 = *Fut. of* donner.
 droiturel, *adj.* righteous, upright *B* 78.
- em = on (*impersonal pron.*) *V* 75.
 emblé; en e. *adv.* stealthily *L* 306.
 emploier *E* 270, -pleer *L* 162: *v.a.* make use of; (+a) give to *E* 270.
 en = on, *L* 307.
 enbruer, *v.a.* cover with broth *P* 63.
 enchesoun *v.* ach-.
 enchiveretz *v.* esch-
 encliner, *v.a.* lend (ear) *E* 13; *v.n.* bend over, sprawl *P* 31.
 encombrer, *sm.* vexation, annoyance *B* 4.
 encountre; avoir e. coer have an antipathy to *A* 94.
 encracher = cracher *A* 139.
 enpernez = apprenez *V* 160.
 enquere, *v.* seek, ask *A* 89.
 ensewrs, *adj.* safe *V* 168.
 ensi = ainsi.
 ensoigne = essoigne, *sf.* legal excuse for absence *E* 280.
 ensuez = essayez *P* 36.
 enteprement, *adv.* temperately *P* 90.
 enter, *adj.* entire, unbroken *E* 184.
 entre; e. la gent in society *L* 17.
 enviz, *sm.* reluctance, ill-will *A* 188.
 eof, *sm.* egg; perdre les e. e la maille lose absolutely everything *L* 126.
 escharnir, -er *L* 210, ech- *L* 215: *v.a.* mock.

escharnisour, *sm.* mocker *L* 221.

eschars, *sm.* taunt *E* 121.

escheeir; *fut.* 3 *escherra* *L* 179: *v.*(+a) fall to the lot of.

escheite, *sf.* escheat, inheritance falling to the overlord through lack of heirs, *L* 176.

eschés *E* 229, **ches** *A* 218; *pl.m.* chess.

eschiver; *fut.* 5 *enchiveretz* *L* 118, 6 *eschiveront* *L* 129; *imper.* 5 *eschiez* *E* 70, *eschiwetz* *L* 132: *v.a.* eschew, shun *L* 118; condemn, criticize (?) *P* 156.

escient, *sm.* knowledge; **a e.** wittingly *P* 140.

escole, *sf.* school *V* 95; breeding *E* 67.

escourre; *imper.* 5 *escouez* *P* 51: *v.a.* shake.

escoymous, *pl.* -ses *A* 171: *adj.* squeamish, touchy, *cf.* Bozon, *Contes*, Glossary, also *N.E.D.* squeamous, & esquaymous.

escracher = **cracher** *P* 39.

espace, *sf.* space, interval (for repentance) *E* 327.

espelucher, *v.a.* pick (teeth) *P* 74.

espleiter, **esploi**:- *v.a.* make use of *E* 59, 286.

esquele, *sf.* dish, platter *P* 12.

esquier = **écuyer** *L* 175.

estable, *adj.* steadfast *V* 154.

estableté, *sf.* stability, foundation *A* 47.

estorie, *sf.* (written) work *A* 235.

estrif, *sm.* strife *L* 276.

estriver, *v.refl.* dispute *P* 38.

eyne, *adj.* elderly *L* 40.

falis = *pp.* of *faillir* *E* 212.

faulk, *sm.* falcon *A* 32.

fausin, *sm.* falsity *E* 271.

fermal; *pl.* **fermauls** *L* 171: *sm.* clasp, brooch.

festu, *sm.* straw *P* 69.

feynetz, ? *A* 100.

fige, *sf.* fig *V* 222.

fine, *sf.* end *E* 330.

finer, *v.n.* end, die *L* 66.

flecchaunce, *sf.* flinching *A* 48.

forsaniz = **forcené**, *adj.* raving mad *P* 161.

fu = **feu** *P* 143.

gab; *nom.* **gas**: *sm.* jest, gibe *L* 156.

gaber, *v.* jest *E* 181, 222.

garde, *sm.* ward *L* 176.

garde *L* 223, **wa-** *A* 6; *sf.* care, watch; **aveir g.** be afraid *A* 236; **aveir g. de** have a care for *A* 6.

garnir, *v.a.* protect *L* 287.
 gelous, *adj.* careful, guarded *A* 176.
 gencie, *sf.* gum, tooth *A* 153.
 gentirise, *sf.* good breeding *A* 99.
 getter = jeter; *v.a.* jerk *A* 101.
 geus = jeux *L* 275.
 glose, *sf.* speech, words *V* 234.
 guise, *sf.* trick, habit *A* 102.
 gupil, *sm.* fox *E* 226.
 guyer *v.a.* govern *E* 126.

hagernele, *adj.* unstable, changeable? (*conn. with* OF. hagard, *not with* ME < OE hag?) *A* 192.
 hanap *A* 119, hannape *V* 53: *sm.* goblet, tankard.
 harrond = *fut. 6 of* hair *L* 128.
 hasarderie, *A* 219, -drie *V* 117: *sf.* gambling.
 hastivesce, *sf.* haste *V* 139.
 hautesce, *sf.* important position *L* 104.
 holers, *adj.* debauched *V* 119.
 houterage = outrage *L* 28.
 humanite, *sf.* human nature *E* 174.
 hoynerez = *fut. 5 of* hogner; *v.a.* scold *P* 159.

irrer, *v.a.* make angry *A* 88.
 issi = ainsi *V* 241.

jangler, *v.* chatter *L* 141.
 janglerie, *sf.* gossip, chatter *E* 66.
 janglour, *sm.* chatterer *L* 134.
 jescun *v.* chescun.
 joiaunt, *adj.* merry, cheerful *A* 68.
 jolivement, *adv.* actively *A* 234.
 jolif, *adj.* cheerful, lively *E* 31; *as adv.* lightly, restlessly *A* 32.
 joüs = joyeux *B* 46.
 jue = jeu *E* 230.
 juyer, *v.n.* rejoice; *inf. subst.* merry-making *A* 70.

karoler, *v.n.* dance *A* 232.

laroun, *sm.* thief *B* 44.
 lay *v.* ley.
 le (< illo + comparative) by that the more *V* 23.
 lede = laide *A* 102.
 ledenger, *v.a.* insult *A* 92.
 leësce, *sf.* joy, cheerfulness *L* 311.

leez = lès, *prep.* beside *P* 129.

lerrai *L* 191, -etz *L* 116, -ount *A* 181 = *fut. of laisser*.

lesche, *sf.* thin slice *P* 36.

lettrié, *adj.* learned *V* 152.

ley *V* 185, lay *V* 136 = loi.

linage, *sm.* family, lineage *E* 201.

liu = lieu *A* 226.

loer *P* 148, loiere *E* 28; *fut.* 6 lorunt *E* 131: *v.a.* advise *L* 250; praise *E* 28.

losenger *E* 83, lousengour *L* 199: *sm.* slanderer.

lu = lieu *A* 61.

maille, *sf.* small coin *L* 126; perdre les eofs e la m. v. eof.

manere, *sm.* manor *L* 170.

maneyer, *v.a.* treat *A* 76.

mar, *adv.* in an evil hour; (*with purely negative force*) *E* 312.

mariage, *sf.* marriage *V* 156.

mellif *L* 241; *pl.-is* *E* 261: *adj.* quarrelsome; *as subst.* *L* 241.

mere = mer *E* 27.

mes, *sm.* dish, food *V* 56.

meserrer, *v.n.* act wrongly *A* 71.

mester *V* 184, -ier *L* 176: *sm.* need *V* 184; trade, occupation *V* 160; office *V* 28.

metres, *sf.* mistress *V* 97.

meutz *L* 90, melz *V* 237, meuch *L* 19, muz *L* 55 = mieux.

meyndre = moindre *L* 98.

mi, *adj.* half, mid-; en mi le frount full in the face *E* 12.

mie *L* 72, my *L* 203: *adv.* at all.

millu, *sm.* midst; en m. son frount barefacedly *L* 300.

mettre; m . . . de direct . . . towards *E* 135; m. entent give one's mind *E* 239; m. la vie lay down one's life *E* 205.

mouster *V* 27, mus- *E* 177: *sm.* church.

mowe, *sf.* grimace *V* 224.

mue, *sf.* cage *A* 32.

muscher, *v.a.* blow, wipe (nose) *P* 40.

nape, *sf.* *P* 20, naperoun, *sm.* *A* 152; tablecloth.

naturel, *adj.* compassionate *A* 207.

necteté, *sf.* thing of good report *L* 117.

nes *P* 40, nees *A* 142: *sm.* nose.

neue = nue, *fem. adj.* *V* 40.

niez, *sm.* nephew *L* 74.

nounestable, *adj.* unsteady *A* 40.

nounsachant, *adj.* unlearned *L* 146.

nyceté, *sf.* foolish, ill-bred action *A* 30.

orgoillous, *adj.* proud (in bad sense) *L* 67; (in good sense) *V* 171.

oriler, *sm.* cushion, pillow *P* 105.

orras = *fut. of ouir* *E* 113.

ostel, *sm.* house, company *B* 36.

over = ouverte.

overir, *v.* act *V* 243.

ovesqe = avec *L* 54.

ovre; *pl.* overez *E* 248: *sf.* work, deed.

owe, *sf.* goose *V* 223.

paiere, *v.a.* please *L* 203; *v.refl.* please oneself *L* 309; be content *P* 25.
pain = peine.

paiser, *v.n.* calm oneself, be silent *A* 190.

papelard, *sm.* hypocrite *E* 34.

pardoine = pardon *E* 321.

parler; *ind. pres.* 3 parole *A* 115; *subj. pres.* 6 parougent *L* 247.

passer, *v.a.* overstep *P* 166.

pé *L* 297; *pl.* peez *L* 44 = pied, pieds.

pecché criminaus, *sm.* cardinal sin *L* 64.

pener, *v.n.* make efforts, strive *E* 191.

pent = appent *V* 216.

per, *sm.* peer, equal *P* 170.

per, *adj.* lazy? (< piger) *P* 142.

pere, *v.n.* break wind *A* 144.

persone, *sm.* parson *V* 67.

pes = paix *L* 245.

piere = pere, father *V* 31.

pis = pieds ? *P* 160.

plaidour, *sm.* lawyer *V* 191.

pleste = plait, *sm.* agreement; tenir p. de make an agreement with
E 85.

pluis = plus *L* 56.

porcel, *sm.* portion *P* 92.

portour, *sf.* demeanour *L* 17.

pouer *v.* apoer.

preome, *sm.* neighbour *L* 93.

prest, *sm.* loan *E* 139.

proesce *E* 159, pruesce *L* 103: *sf.* moral excellence.

pru *E* 132, prue *E* 246: *sm.* profit, advantage.

prus *L* 114, -uz *B* 78: *pl.* prodes *L* 272: *adj.* worthy, brave.

purcelin, *sm.* pigling *P* 67.

quainte = cointe, *adj.* well-bred *L* 22.

quei = quoi *L* 321.

queor = coeur *L* 163.

quillere = cuiller *P* 12.

quointise = coin-, *sf.* wit, lively intercourse *L* 60.

rage, *sf.* madness *L* 320; wild talk *A* 63.

ragours, *adj.* very eager (*conn. with* ragier) *A* 164.

rebaudie, *sf.* revelry *E* 65.

rechiner *B* 35, resch- *V* 41: *v.n.* grimace.

recorder, *v.a.* remember *E* 68.

regeier = regehir, *v.* confess *E* 328.

reheiter, *v.a.* greet cheerfully *A* 17.

reigne, *sm.* kingdom *B* 67.

reis = roi *L* 74.

relement = rarement *V* 154.

remaner; *pres. p.* remenant *B* 89: *v.* remain; a remenant for evermore *B* 89.

renomē, *sf.* reputation *E* 76.

rent, *sf.* revenue, money *E* 283.

reschiner *v.* rech-.

resyn = raisin, *sm.* grape *V* 222.

retraire *V* 238; *pp.* retret *L* 243; *v.* relate *L* 243; (+*de*) withdraw from *V* 238.

rier = rire *V* 41, *B* 35.

rober *v.a.* clothe, buy clothes for *V* 219.

rogable, *adj.* liable to blush (?) *conn. with* rogir, *cf.* decevable *V* 153.
or quarrelsome (?) *conn. with* OF. rogue *A* 60.

runcin, *sm.* hack (horse) *L* 183.

ryse = ris, *sm.* laughter *A* 64.

sacrer, *v.* celebrate (Communion) *B* 21.

sauf = *pres. subj.* 3 of sauver *E* 318.

sauler, *v.a.* satiate *E* 294.

secle, *sm.* world *E* 195; life *E* 321.

seeir, ser *P* 169: *v.n.* sit; *pres.p.* sēauntz fitting *L* 170.

sei = se *E* 161.

seigner, *v.refl.* cross oneself *B* 3.

seinz = sans.

sergeaunt, -janz *E* 43: *sm.* servitor *E* 43; attendant, squire *L* 178.

sert = cert *E* 228.

servisable, *adj.* willing to serve *B* 60.

seulleur, *sf.* stain *P* 44.

seynture = ceinture *P* 176.

sil = sili *P* 139.

sin = si en *E* 12.

siwie = *pp.* of suivre *L* 254.

sodal, *sm.* companion *A* 125.

soul = seul *L* 130.

soulacer, *v.a.* refresh *V* 61.

subseeir, *v.n.* sit up *P* 32.

sues, *adv.* pleasantly *A* 76.

suez = essuyez *P* 20.

supe, *sf.* sop *P* 21.

surffert = *pp.* of souffrir *E* 282.

surtz = source *L* 63.

tables, *pl. fem.* backgammon *E* 229.

tai = toi *E* 3.

talent, *sm.* mind, opinion *A* 173.

tant; t. ne quant (*after neg.*) not one whit *L* 237; par t. so much the more *L* 19.

taverners, *adj.* tavern-haunting *V* 119, *P* 177.

tei = toi *V* 195.

tenement, *sm.* possessions *V* 215.

tenser, *v.n.* argue *L* 235; dispute *A* 91.

tenson, *sf.* argument *L* 276.

terene, *adj.* worldly *E* 192.

tiel = tel *L* 315.

tolir *L* 314; *ind. pres.* 3 tut *E* 142; *v.a.* take away.

trace, *sf.* track, footsteps *E* 322.

treble, *adj.* triple *E* 170.

trenche, *sm.* stroke *P* 61.

trenchour, *sm.* trencher *P* 59.

trere *L* 87, treer *B* 64: *v.* draw towards, prefer *L* 59; t. ensus hold (tongue) *L* 248; *v.refl.* go *B* 64; (+a) make friends with *L* 272.

trespacer, *v.n.* (+a) transgress against *V* 129.

tut *v.* tolir.

us, *sm.* use *B* 26.

usetz = *perf.* of avoir *L* 252.

veer, *v.a.* forbid *P* 147.

veie, *sf.* way *L* 262.

veil *v.* viel.

veisyn = voisin *A* 220.

veneri, *sf.* art of hunting *E* 236.

vesqui *V* 2, -quit *L* 2 = *perf.* 3 of vivre.

veu = vu *L* 304.

veve = veuve *L* 179.

viander *sm.* dispenser of food *E* 265.

viel *L* 264, veil *E* 149, veu *L* 261 = vieux.

vilain; *nom.* vilans *A* 197; *pl.* vilainis *E* 106: *adj.* vile, filthy *E* 106; ill-bred *A* 197.

vilainie, *sf.* dishonourable action *L* 75; uncleanness *E* 104.

vilement, *adv.* lightly, making it of no account *L* 159.

vituban ? (<*vitalba*, *clematis*?) *P* 73.

voist *B* 27, -sent *E* 213 = *subj. pres.* 3 & 6 of *aller*.

vouse = *vous* *A* 174.

vynetrie. *sf.* drinking *V* 118.

wa- v. ga-.

wassail, *sm.* toast; **dire w.** pledge a toast *P* 78.

Wawain = *Gawain* *L* 74.

weu = *vu* *E* 261.

Ypomedes = *Ipomedon* *L* 79.

yveroyne = *ivrogne* *P* 177.

MIDDLE-ENGLISH AND FOREIGN TREATISES ON MANNERS

When considering the Anglo-Norman Books of Courtesy, it is natural to look for a close resemblance between them and their Middle-English fellows. These latter seem all to date from the 15th century, and it is therefore not surprising to find them most like the *Apprise* and the *Petit Traictise*, which are of that date, but at the same time we find a few passages resembling the *Urbain*. On the whole, however, there seems to be no Middle-English poem of the same kind of interest as the *Urbain* type, since the Middle-English deal preeminently with table-manners, and only secondarily with the mental and moral equipment of the mediæval well-born boy. They are concerned with practical nurture for anyone with aspirations to breeding, rather than with knightly courtesy, which was intended only for the chosen few whose birth made them worthy of such instruction.

The Early English Text Society provides us with all the Middle-English texts on this subject, and in particular no. 32, *Early English Meals and Manners*, edited by F. J. Furnivall, is a mine of useful material. Other volumes are Extra Series 3 & 4, containing *Caxton's Courtesy Book*, Extra Series 8, entitled *A Booke of Precedence*, and no. 148, a 15th-century Courtesy Book, but these provide little that is helpful.

We must first dismiss the English interlinear translation of the *Urbain* version *T*, as being nothing more than a literal prose translation, of no independent value. The same may be said of the French translation of the English *Boke of Curtasie*, in Balliol

College MS 354, known as *Richard Hill's Commonplace Book* (printed by R. Dyboski in *Bausteine, Zeitschrift für neuenglische Wortforschung*, Berlin, 1906, vol. I, pp. 329-352). In any case this translation is in Continental French.

When we turn to a closer consideration of *Early English Meals and Manners*, we see that some of those lines whose wording recalls the Anglo-Norman are also found in Cato, but that others have no such source in the French. There must therefore have been direct connection between Anglo-Norman and Middle-English, not merely independent borrowing from Cato, either in Latin or in translation. These points of verbal resemblance are scattered thinly throughout some half-dozen of the poems, and their sparseness would suggest oral tradition rather than a definite adaptation of any Anglo-Norman poem by a Middle-English writer. Although one of the poems is called *Urbanitatis*, it bears no closer resemblance than any of the others to the *Urbain*.

The passages which recall French lines drawn from Cato are as follows:

Babees Book (MS Harl. 5086, c. 1475), l. 100.

Eke for to skorne eschewe withe alle your myhte.
cf. L.V. 209-10,

Second Book of Curtasye (MS Sloane 1986, c. 1460), ll. 1-2.

Yf that thou be a yong enfaunt
And thenke tho scoles for to haunt.
cf. E.V. 95,

The other points of resemblance seem all to deal with the page's actual deportment at table:

Urbanitatis (c. 1460), l. 3-6.

When thou comeste before a lorde
In hall, yn bowre, or at the borde,
Hooe or kappe thou of tho.

cf. E.V. 37-8, which are slightly obscure, but seem to mean "And you will willingly have doffed your hood."

Babees Book, l. 78-83.

Take eke noo sete, but to stonde be yee preste
Whils for to sytte ye have in komaundement.
Youre heede, your hande, your feet, holde yee in reste,
Nor thurhe clowyng, your flesshe loke yee nat rent;
Lene to no post whils that ye stande present
Byfore your lorde.

Second Book of Curtasye, l. 325.

Let not the post becum thy staf.

Stans Puer ad Mensam (Lydgate version), l. 9.

Agens the post lete nat thy bak abyde.

Second Book of Curtasye, ll. 315-18.

¶ Also yf thou have a lorde,

And stondes byfore hym at the borde,

While that thou speke, kepe welle thy honde,

Thy fete also in pece let stonde.

cf. E.V. 35-40.

The Young Children's Book, ll. 63-8.

When thi better schewys his wylle,

To he have seyde thou muste be styll.

When thou spekes to any mane,

Hande, fote and fynger kepe thou styll than,

And luke thou uppe in to his face,

And curtase be in every place.

cf. L.V. 39-46.

There is also so close a parallel to this passage in a section of the *Schoole of Vertue*, by F. Seager, printed in 1557, that it must be quoted here, as it shows how at least one point of 14th-century deportment was still considered suitable on the eve of Elizabeth's reign.

How to behave thy selfe in taulkyng with any man.

Capitulo vii.

If a man demaunde

In thine aunswere makynge

waie well his wordes,

Eare an answere to make

Els may he judge

To answere to a thyng

Suffer his tale

Then speake thou mayst,

Low obeisaunce makynge,

Tretably speaking

with countinaunce sober

Thy fete juste together,

a question of thee,

be not to hastie;

the case understande

thou take in hande,

in thee little wit,

and not heare it.

whole out to be toulde,

and not be controulde;

lokinge him in the face,

thy wordes see thou place.

thy bodie uprighte

thy handes in lyke plight.

These quotations, however, cannot be taken to prove anything more definite than the continued popularity of the *Urbain* beyond the 14th century.

We could not end without a cursory glance at other countries for examples of poems on manners. French didactic literature seems to yield few works of the Anglo-Norman type. In the

Quatre Tens d'Aage de l'homme,¹ for instance, Philippe de Navarre emits moral precepts of a general nature, suitable to people of all ages and in all walks of life, and therefore of little interest from our more specialized point of view.

Again, Etienne de Fougere's 12-century *Livre des Manieres*² has a promising title, but is concerned principally with the duties of exalted beings such as kings, archbishops and cardinals. It is true that one section is devoted to knights, but, as we might expect from the pen of a bishop, it is the religious and mystical side of knighthood which is stressed; there are none of those practical details of chivalry in the making, which constitute the interest of the *Urbain*. The same remark applies to Robert de Blois' *Enseignement des Princes*,³ which preaches much the same virtues as do our Anglo-Norman texts, but which is written for full-blown knights rather than for boys. Allegory and literary allusions of all kinds—Biblical, pseudo-classical, epic and Arthurian—create a very different atmosphere from the sober reality of the *Urbain* or the *Edward*.

Since courtesy aimed at directing social intercourse between the sexes, it is natural to find the same precepts in treatises composed for the ladies, as in those written for their knights. As the Chevalier de Latour Landry says in the *Livre*⁴ he wrote for his daughters: "Courtoisie est le premier chemin et l'entrée de toute amistié et amour mondaine, . . . et pour tant est belle chose d'estre courtoise. . . . Se vos monstres vostre courtoisie aux petits et aux petites" (ch. X). He in his *Livre*, and Robert de Blois in his *Chastoiement des Dames*,⁵ require the same virtues of good temper, self-control, liberality and general politeness as are dictated in our poems. We have already seen, however, that our Anglo-Norman poets were not preeminently concerned with the making of a squire of dames, and they do not enlarge on the reciprocal behavior of man and woman. Any resemblance that has struck us in such treatises as the *Livre* or the *Chastoiement*, is not to the *Urbain* or the *Edward*, but to those poems—the *Apprise* and the *Petit Traitise*—which deal with table-manners. Knight or lady, it was equally important to know how to bear oneself at dinner, for everyone must eat, and that lengthily and with decorum.

¹ Ed. Marcel de Fréville, *Soc. des Anc. Textes Franç.*, 1888.

² Ed. Josef Kremer, *Ausg. u. Abh. aus dem Geb. der rom. Phil.* no. 39, 1887.

³ *Works*, ed. Jacob Ulrich, Berlin, 1889.

⁴ Ed. Anatole de Montaiglon, 1854.

In the same way, the 13th-century *Clef d'Amors*,⁵ being a treatise on love, is in general very different in scope from our poems, but, in the section addressed to women (3225-3264), we find table-manners strongly reminiscent of the *Apprise* and the *Petit Traictise*, and the same in the *Roman de la Rose* (14366, 14376). The same subject of behaviour at meals is also treated in two short 15th-century French poems, published, together with another on general behaviour, in a section of E.E.T.S., no. 32, but none of these poems are of outstanding interest.

The articles on Italian and German Courtesy Books by W. M. Rossetti and Eugene Oswald, printed by the Early English Text Society (Extra Ser., No. VIII), confirm the impression made by the French treatises, that all nations demanded much the same kind of polishing, and that civilised Italy needed just as elementary instruction in table-manners as barbarous England. Bonvesino da Riva's *Fifty Courtesies of the Table*, and Tannhäuser's 13th-century Courtesy Rules, are linked to each other, and to their French and English fellows, by the same thread of the obvious which connects the *Apprise* and the *Petit Traictise* with the *Babees Book* or the *Second Book of Curtasye* or the *Chastoïement des Dames*. The frillings vary, but the main material is the same in all countries. This applies, however, only to table-manners, which form such a large part of mediæval courtesy; the rules for general good breeding depend entirely, in the Italian poems, as in the French *Arts d'aimer*, on the artificial doctrines of courtly love, whereas, as we have seen, the Anglo-Norman poems bear a much more natural and realistic stamp. What they lose in literary value, they gain for us by their greater sincerity, and mediæval courtesy, as represented by them, is more convincing, if less picturesque, than the highly-colored elaborations of romance.

H. ROSAMOND PARSONS

Lady Margaret Hall, Oxford

⁵ Ed. Aug. Doutremont, *Bibliotheca Normannica*, 1890.

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